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CERTAINE ADVERTISEMENTS FOR THE GOOD OF THE CHVRCH AND COMMON-WEALTH, WELL WORTHY THE SERIOVS consideration of the moſt Honourable High Court of Parliament late aſſembled, and hereafter to be aſſembled againe.

EZRA 7.23.

Whatſoeuer is commanded by the God of Heauen, let it be diligently done for the Houſe of the God of Heauen: For why ſhould there be wrath againſt the Realme of the King, and his Sonnes?

PSALME 119.46.

I will ſpeake of thy Teſtimonies before Kings, and will not be aſhamed.

CERTAINE
ADVERTISEMENTS
FOR THE GOOD OF THE
CITIZEN AND COMMONWEALTH,
WELL WORTHY THE SERVVS.

CERTAINE ADVERTISEMENTS FOR THE GOOD OF THE CHVRCH and Common wealth, well worthy the serious consideration of the most Honourable *High Court of Parliament late assembled* and hereafter to be assembled *againe.*

RIght Honourable, and most renowmed worthies of the Lord, and of the Lords Annointed (our gracious and dread Soueraigne King *Iames*) I am the bolder to present these my few Obseruations following to your most Honourable and Christian consideration, because his most excellent Maiestie in his late gracious Speech vnto you in your Vpper House on *March* the six & twentieth last past, hath plainely in Princely and Christian manner testified, the publike good of this his Kingdome to be so precious vnto him, that no priuate person whatsoeuer (were he neuer so deare vnto him) should be so respected by him by many degrees, as the publike good, not onely of the whole Common wealth, but euen of any particular Corporation that is a Member of it. For by this his most Princely care of the Common wealth, we cannot but in all dutie assure our selues of his like most Christian regard of, and affection vnto the Church of God: both generally within these his Maiesties Dominions, and also as the same is particularly distributed into particular Congregations in euerie Shiere, and Citie, and Towne. And as his Maiestie in his said Speech speaketh of the gouernement of the Common wealth by comparison thereof with his Coppices, so if it shall please him to take a vew

of the Churches, wherein some haue perswaded him *esse omnia bene*, I doubt not, but that he shall finde the same in the like state that he found his Coppices, and by his Coppices the Common wealth. As therefore by your helpe he hath receiued further light then before he had, touching the corruptions of the Common wealth, so I doe humbly craue your most Honourable and Christian ayd for his Royall information of the state and corruptions of the Church with their causes, that here I present to your most Christian Senate, and by other that your own Christian wisedomes can better shew then any one so simple as I am.

2 *The free passage of the Gospel.*

May it therefore please your Honourable Court to consider, first and principally the free passage and preaching of the Gospel without such heauie burthens as for a long time haue beene imposed vpon the Ministers thereof; the which notwithstanding may as well be spared without preiudice to any saue onely to the Episcopall Courts, as the paring of a mans nayles. We are commanded, *first to seeke the Kingdome of God.* And the first and the great Commandement is the loue of God. There can be no righteousnesse towards man, without holinesse and godlinesse towards God: and both these are the grounds of a quiet and peaceable life. This one thing is needfull: the which he that chooseth, chooseth the good part, which shall not be taken away.

Mat.6.33
Mat.22.38
Luke 1.75
Tit.2.12
1 Tim.2.2
Luk.10.41

3 *Ministers silenced to be well considered.*

Secondly, That the Ministers silenced by reason of the before intimated vnnecessarie burdens, be well considered, in respect of the innocencie, and integritie of their life in all things: the matters of subscription and conformitie only excepted: as also in respect of their great paines and diligence in their Ministerie: and of the fruites thereof apparant vnto all men in their seuerall charges. They haue beene indeed and daily are charged with disloyaltie, as the *Iewes* sometimes were: yet they may truly with *Paul* say they *endeauour themselues to haue a cleare conscience towards God and towards men.* And all that they doe in not subscribing and conforming they doe onely of conscience towards God, and may therefore vse

Ezra 4.15
Ester 3.8
Acts 24.16

the

the ſame protestation that the *Reubenites*, *Gaditi*, and halfe Tribe of *Manaſſes* vſed: yea they haue alſo manifeſted the ſame and made it fully knowne by their Doctrine, manner of liuing, purpoſe, faith, long ſuffering, patience, perſecution (by the Prelates) and other afflictions. Some likewiſe being as well borne, as moſt of their Aduerſaries, and hauing in their youth refuſed great Temporalties offered, if they would haue diuerted their Studies to the Law, haue now ſubmitted themſelues to want and pouertie in their age, when they haue moſt need of plentie. And in all that they doe in the premiſes, they plead conſcience farre otherwiſe then Papiſts that haue alwaies ſhewed themſelues moſt rebellious and traiterous. Ioſh. 22. 22 2 Tim. 3. 10

4 *Puritans the beſt Proteſtants*

Thoſe that are contumeliouſly called Puritans are the beſt Proteſtants, in reſpect of the greater oppoſition betwixt them and their aſſertions, and betwixt the Papiſts and their aſſertions, and alſo of the greater hatred of Papiſts againſt them, then againſt the common Proteſtants. And as for the Miniſters ſilenced for not ſubſcribing and conforming; they are as good Subiects as any his Maieſtie hath: yea they doe not ſubſcribe and conforme, euen in loyaltie and of conſcience towards his Maieſtie: as alſo in feare of Gods diſpleaſure as well againſt his Maieſtie, as againſt themſelues; the ſinnes of Subiects prouoking Gods diſpleaſure againſt Princes as well as againſt themſelues: as it is plentifully ſhewed by Doctor *Hall* in his Sermon vpon *1 Sam. 12. 24, 25.* preached on the *24* of *March, 1613.* The ſame is alſo further euident by other Scriptures, as likewiſe by many examples of diuers that in matters apparantly of no great moment hauing conformed themſelues to the commandement of their Princes haue prouoked the Lords wrath againſt ſuch Princes themſelues. To omit that of *Doeg*, and that of ſome to *Ioaſh* (as being in deed in great matters) worthy of moſt due conſideration, is both the firſt obedience of *Ioab* againſt *Vriah* before he knew the reaſon of *Dauids* commandement, in reſpect of the manifold euill conſequences thereof: and alſo his ſecond obedience af- 1 Sam. 12. 14, 15, 24, 25. Prou. 28. 2 Iſa. 3. 1 1 Sam. 22. 18. 2 Chro. 24 21, 2 Sam. 11. 15.

2 Sam.24 terward in numbring of the people, in respect of the great Plague that followed.

5 *Obiections* If the smalnesse of the things imposed be obiected, First, This is but a meere *petitio principij*, it having beene often plentifully proued otherwise. Secondly, As small duties are as well to be performed as great, so small sinnes are as well to be refrained as great: the rather because as God blessed with good successe *Mordecai* in not bowing to *Haman* vpon the Kings command, the doing whereof seemeth a small matter, and such as might haue admitted a good excuse, so he dealt seuerely with *Vzza* for an act in shew of small account. It is sometime better loyaltie not to yeald then to yeald obedience to the command of Princes, though good and religious: as appeareth by the example of *Ioab* before mentioned, and by them that would not suffer *Dauid* to goe out with them to battell against *Absolom*, and by the answer of other vnto him after a great danger: Especially by them that would not obey *Saul*'s commandement for putting *Ionathan* to death, euen before *Saul* had euer bewraied so great wickednesse as afterward he did, as well as they that afterward refused his like command for killing the Lords Priests. If any shall obiect such examples to disgrace our Christian King, as making him like to *Saul*: he may well be answered, as *Liberius* sometime a good Bishop of *Rome* (now the Seat of *Antichrist*) answered a flattering Courtier *Eusebius*, that charged the said *Liberius* for alleadging the example of the three Children in *Daniel* to purge himselfe of singularitie in defending boldly *Athanasius* against the Emperour *Constantius*, and many Bishops, that he compared the said Emperour to *Nebuchadnezzer*: No said *Liberius*: But thou without reason dost condemne a man that hath not beene brought into Iudgement. Euen so (I say) may all such Flatterers and pickthankes be answered, that snatch at euerie aduantage against such as plead for the Innocent, whereby to bring them into displeasure with their Soueraigne: Neither also can it be iustly charged to be seditiously spoken to the encouragement of other (Papists or Atheists)

2 Sam.14 Est.3.3,4 2 Sam. 6.4 2 Sam.18.3 Cap.21.17 1 Sam.14. 44. 1 Sam.22. 27. Theodor. Hist. Eccl. L.2. C.16.

Atheists) not to obey iuſt and lawfull commands: Forasmuch as by many Bookes, to ſubſcribe and conforme are ſhewed not to be lawfull by diuers arguments not anſwered, nor anſwerable: and alſo becauſe the parties not ſubſcribing and conforming doe in all other things ſhew all alleageance, and teach all other ſo to doe whereas the contrarie is daily ſeene in Papiſts and Atheiſts as they dare, and haue any opportunitie and meanes according to their mindes. Do not alſo the parties pleaded for ſubmit themſelues to ſuffer any thing for their not ſubſcribing and conforming? That of *Samuel, Obedience is better then ſacrifice*, is ſpoken of obedience to God, and not of obedience vnto men, as the Text plainly ſheweth; and it being ſayd to the king himſelfe, euen to *Saul*, for his tranſgreſſing the expreſſe commandement of God, and not for tranſgreſſing any commandement of man. For he being the king was not ſubiect to any man. 1 Sam. 15. 22.

The premiſes are the more to be reſpected in regard of the tenderneſſe of conſcience, apparant by *Dauids* heart ſmiting him for cutting only of a Lap of *Saul's* garment: and by the great griefe of *Iohn Hus* in remembrance of his fineneſſe in apparell whiles he was young, and of his playing at *Cheſſe*, and alſo by the accuſation of the conſciences of the brethren of *Ioſeph*, for things done againſt *Ioſeph*, long after the doing of them. (Oh that the Prelats would ſeriouſly conſider this in time towards their brethren:) yea, alſo becauſe to oppreſſe the conſcience (being well conſidered) is worſe then the demand of *Nahaſh* the *Ammonite* for thruſting out all the right eyes of the Inhabitants of *Iabeſh Gilead*. For if the conſcience be wounded, the whole mind is blinded: And if Miniſters be blinde, how ſhall they giue light to their people: *If the light that is in them be darkeneſſe, how great is their darkeneſſe?* And if Miniſters be ſo wounded in their conſciences that themſelues haue no comfort; (*for a wounded ſpirit who can beare?*) how can they comfort other? Oh that his excellent Maieſtie in the Spirit of the Lord would be pleaſed and moued to relieue ſuch Miniſters vpon conſideration hereof, 6 *The tenderneſſe of conſcience.* 1 Sam. 24 6 Acts and Mon. printed 1596. p. 580. Gen. 42. 21 1 Sam. 11. 2 Matt. 6. 23. Pro. 18. 14.

1 Sam. 11.6 hereof, as *Saul* in the ſame ſpirit was moued to relieue *Iabeſh Gilead*.

7 *A good conſcience may ſayle in greater matters and yet ſtick at ſmall.*

That fayling ſometime in greater matters is not ſufficient to proue ſmaller things not to be refrained of conſcience, appeareth by *David*, who notwithſtanding he were in his minde troubled for that ſmall matter before mentioned, yet afterward many wayes ſinned moſt grieuouſly againſt *Uriah*, both in his adulterie and alſo afterward. The greater alſo and heauier the burden of other ſinnes is, the more ſuch as ſo feele the ſame haue neede to take heed of increaſing their burden by any other thing: yea, *to abſtaine from all appearance of euill*. They alſo that do obiect the former do moſt offend in greater matters themſelues: as againſt Gods Word, ſo alſo againſt the Lawes of the Land: vſing all meanes daily to hinder the proceeding of the Law againſt themſelues: and denying the benefit of the Law vnto others: thereby bewraying that themſelues would rule and raigne as Lords and Kings, ſubiect to no Law, and ſeeking to haue all other ſubiect to themſelues: like to that king that *Daniel* ſaid ſhould do according to his owne will.

1 Theſſ. 5. 22.

Dan. 11.36

8 *Miniſters refraine conformitie in conſcience to their Rulers.*

Neyther alſo do the Miniſters moleſted, plead conſcience in reſpect of themſelues only, but alſo in reſpect of their Rulers, and moleſters, and that becauſe to moleſt ſuch is a thing more dangerous, then to be moleſted. In ſuch things it is worſe to be agents then patients: Though *David* at the firſt would not be diſſwaded from numbring the people, yet how wofully and dolefully afterward did he cry out, as a child beaten laying it wholly vpon himſelfe, without imputation thereof to any other: Oh that ſuch Rulers of their brethren would not be deceiued herein. That which ſeemeth now a ſmall thing, may hereafter be great and heauie. A Gnat is but a ſmall thing: a flea leſſe: yet eyther of both doth trouble the greateſt as well as the leaſt; the higheſt as well as the loweſt. Great perſons haue great meanes for ſolacing themſelues; but alas who (as I ſayd before) *can beare a wounded ſpirit?*

2. Sam. 24. 10.17.

Pro. 18.14.

I doe

I doe further in all humilitie beſeech your moſt Honorable Senate, that the innocencie of the Miniſters before mentioned may be tryed, not only by the Word of God; but alſo by the Lawes of the Land: and that the learned Iudges and other Lawyers may freely and at large argue their cauſe before his Maieſtie and your Honorable Court, being by an oath of the Lord firſt charged vpon their alleageance, truly, plainly, and fully to deliuer their iudgements touching the Lawes of the Land in that behalfe: as alſo by his excellent Maieſtie being enboldned ſo to ſpeake without feare of any danger to themſelues by ſuch ſpeaking, eyther for the preſent, or for the time to come. 9 *The innocencie of Miniſters to be tryed euen by the Lawes of the Land.*

If his Maieſties Prerogatiue Royall ſhall be obiected for iuſtifying of all his Officers in their proceedings againſt ſuch Miniſters, may it pleaſe his Maieſtie to conſider, not only what he may do by humane Iuſtice as he is a Prince, but alſo what he may doe and muſt do by the Word of the King of Kings, and as himſelfe is ſubiect to that Word, and is a Chriſtian, and in Chriſt a ſpirituall King, and heyre of a kingdome euerlaſting in Heauē: thereby hauing greater priuiledges and prerogatiues, then as according to fleſh and blood, hee is Royally deſcended, and an earthly King of many Dominions: This I could largely demonſtrate, but that I would alſo haue other matters to be conſidered. 10 *The Prerogatiue Royall.*

The indignities done to the foreſayd Miniſters are great and greiuous. Firſt, their often callings to diuers Courts, as well farre of as neere at hand: at all tymes and ſeaſons of the yeare: whether they be young or old, ſtrong or weake, of good abilitie to beare the charges of ſuch iournies, or poore and in want: Secondly, the reſtreynt of their miniſterie; Thirdly, Depriuation of their liuings in their old age, when they haue moſt need of maintenance: hauing eſpecially liued plentifully all their dayes before: and then alſo hauing greater charges: and hauing before beene diſtributers to other, then forced with griefe of heart to take reliefe of other: hauing before giuen the Bread of Life to other; and 11 *The indignities done to Miniſters.*

in old age wanting themſelues bread for th's life: and not being able to giue their children ſuch education as whereby to fit them for Church or Common wealth: neyther hauing wherewith to preferre their children in mariage: how well ſoeuer borne, educated, or qualified. A thing whereby the miſerable ſtate of the Iſraelites is ſometyme amplified. viz. that their maides were not giuen in mariage. By all which they that before haue beene meanes to make many glad, are now themſelues *made to weepe, and* (as it were) *to hang vp their harps, &c. and euen when they looked for good, then to haue euill come vpon them: and when they looked for light, then to haue darkeneſſe: and when they looked for peace, then to haue no good: and for a tyme of health, then to haue trouble.* Hereto alſo may be referred the dolefull complaint of Ieruſalem, *My Prieſts and my Elders periſhed in the citie, whiles they ſought for meat to refreſh their ſoules.* Is not this the more, becauſe it is not by any ſiege of foreine enimies, but by the rigour of them that profeſſe themſelues freinds, pillers, and chiefe Patrons of the Church?

Pſal. 78. 63
Iob 30. 26. 31.
Pſa. 137. 2.
Iere. 8. 15. and 14. 19.
Lament. 1. 19.

12 To the premiſes may be added, that, that which the dead gaue vnto ſuch Miniſters in their godly deuotion, hath beene reſtreyned from them by their aduerſaries, contrary to that of *Tullie* againſt *Antonie Philippi* the 2. and of *Vlpianus* a Ciuill Lawyer in his deſcription of a Teſtament Tit. 20. So are ſuch Miniſters made more vile then notorious malefactors in common gaoles, that without any contradiction enioy whatſoeuer is giuen vnto them by the laſt Will and Teſtament of any deceaſed.

13 By the foreſayd indignities againſt ſuch Miniſters, and by ſupply of their places with men eyther altogether vnſufficient, or nothing ſo ſufficient as they that were deprined, God himſelfe is ſhortened of many excellent duties before performed in ſuch places, and highly diſhonored by many great ſinnes and outrages before reſtreyned: and that publikely and on thoſe dayes that ſhould be moſt religiouſly ſanctified, no man ſaying to any that do ſo diſhonor the Lord, why do ye ſo?

The effects of indignities done to Miniſters.

If

If his Maiestie be informed that the Ministers before mentioned are now as plentifully prouided for, as when they enioyed their places, this might be easily and plentifully answered if this place permitted the same; and too lamentable experience teacheth the contrarie. Howsoeuer also at the first some perhaps were somewhat regarded, yet as light burdens farre caryed are heauie; so by that charge long continued men are wearied. Are not diuers also gathered to their fathers, that whiles they liued were bountifull? Are not also the states of men changeable, and their mindes mutable? And what comfort is in such vncerteynties? Lastly this obiection seemeth to be of such as neuer thinke any thing enough for themselues, but euery thing too much for other. 14 *His Maiestie falsly informed of silenced Ministers sufficient maintenance.*

Besides all the premises, the foresayd Ministers are greatly iniuryed in their names, *which are better then great riches, &c.* and that not only by most reprochefull and contumelious words cast vpon them euery where priuatly and in Episcopall Courts publikely, but also by most false, wicked, and vniust termes in their sentences of suspension, excommunication, depriuation, and degradation remayning vpon publike Record for all posteritie, and to the great preiudice of the posteritie of such Ministers: the rather because such sentences are begun after the Romane, and Papall manner, *In Dei nomine, Amen.* And this indignitie touching the names of such Ministers, is yet the greater, because of the disgracefull termes giuen vnto them in the preface to the new translation of the English Bibles prefixed before the sayd Bibles, and therefore to be read by euerie one that hath or shall haue the said Bibles: by all the which meanes, all other doe the more contumeliously vse them, Swaggerers, Blasphemers, contemners of the Word, Drunkards, &c. 15 *Ministers wronged in their names.* Prou. 22. 1. Eccles. 7. 2

Moreouer, none go in more personall danger of bodily hurt then such Ministers. No not the most vile persons that are, because all see authoritie so bent against them: yea more against such, then against Recusant Papists, Blasphemers, 16 *None go in more personall danger.*

1 Cor. 15. 31. Lam. 4. 9. Drunkards, &c. So that such Ministers may truly say, *They dye daily*: as also complaine with the Prophet that *they that are slaine by the Sword, are better then they, that dye so daily*, and by so many meanes. These afflictions of such Ministers are also the heauier, in respect of the ioy and gaine of the Papists and other Sonnes of *Belial* in that behalfe.

17 Yea, all the premises are the more worthy the graue and wise consideration of your High Court of Parliament, because if the Lord threatened them that with their *lyes made the hearts of the righteous sad, whom he had not made sad*, how heinous is it to make the hearts of them sad, whom the Lord hath not onely not made sad, but whom he hath also vsed as Instruments for much ioy and comfort in the Lord to many other?

Ezek. 13. 22.

18 *The wrongs of Ministers redound to other.* Do not the former iniuries also of such Ministers redound to many other that make conscience of their wayes, who are the more reproached with Puritanisme? Euerie one almost *that refraineth from euill maketh himselfe a prey*, and so both the name of Puritans, and also puritie it selfe is in detestation. Yea, by the former seueritie against such Ministers for not conforming, Religion it selfe is euerie where in the more contempt, and *by mens traditions the Word of God is made of none effect*: and all swearing, profaning of the Lords day, whoring, and drunkennesse, &c. doe the more abound: and *pride is to many as a Chaine, and violence couereth them as a Robe.*

Isa. 59. 15. Mark. 7. 13. Ps. 73. 6

19 *The encrease of Poperie by the premisses.* How also haue Poperie and Papists, both Iesuites & other Priests, with their Disciples encreased by the late and long restraint of preaching the Word? Yea how hath it encreased in all places (oh that I could except the Court it selfe) so likewise in all States? Amongst the Common people: in the Gentry: in the Nobilitie? Yea are not some of the greatest Nobilitie deepely dyed therewith? And whatsoeuer profession or shew they make by going to Church, &c. Doe they not smell rankly thereof? Oh it is well if they doe not: euen well for all, but especially for the Throne of Royall Maiestie: Yea are not some of the Nobilitie, or their Heires

Apparant,

Apparant, of that ſtampe, that deſcended of Religious and Proteſtant Parents; ſome alſo, and diuers that haue lately been *Nobilitati?* Yea how doe the foreſaid Ieſuites and Seminaries, and otherlike Prieſts euerie where ſwarme, and walke their Circuits, with the great walker and *Peripatecian* euen the Compaſſer of the Earth *Satan*, to deceiue, ſeduce, Iob 1.7.
and make *Proſelytes* to *Rome, and two-fold more the Children of* Mat.23.15
the Deuil then themſelues? Yea herein ſome *Peripatecian* Ieſuites haue beene thought to haue had ſome Ladyes for their Curates. I will not ſay that ſuch Ieſuites haue beene, or are Vicars to ſuch Ladyes husbands: But whether they haue their deputations vnder ſuch Husbands Hands and Seales, that I leaue to ſuch Husbands themſelues to enquire. I haue no Commiſſion ſo to doe.

In conſideration of the former encreaſe of Poperie and 20
Papiſts, it is the more high time for the Goſpel to be inlarged, and the Miniſters thereof to be incouraged. So much the more, becauſe the ſtate of the Miniſterie is yet verie weake, verie lamentable: both in reſpect of ignorant Miniſters, and alſo becauſe ſuch as are able to teach, are ſome exceeding lazie and idle, and ſome for their life and conuerſation verie ſcandalous. Many Congregations likewiſe that haue ſuch Miniſters are rather content with them, then deſirous of better; neither ſo only, but by the meanes of ſuch Miniſters, they are altogether careleſſe of the meanes of their Saluation, not knowing what things do belong to their peace, and therefore well content to ſit ſtill in *darkeneſſe and in the ſhadow of death*, Luke 1.78
as being ignorant of their danger thereby. So alſo they are apt to be drawne both into any Errour, and likewiſe into Rebellion againſt his Maieſtie, againſt his Poſteritie, and the whole Land. Though therefore there were twiſe as many able & good Miniſters, as there are, yet all were litle enough.

For all the foreſaid cauſes, both euerie one of the former 21
Miniſters, and alſo all Congregations in the former miſerable condition, and euerie Member of the ſame, may ſay to your moſt Honourable High Court of Parliament, as *Iob* ſaid to

Iob 19.21. his Friends, *Haue pittie vpon vs, haue pittie vpon vs, oh ye our Honourable, and Worthy, and Christian Friends, for the Hand of God hath touched vs, in suffering our Ministers to be taken from vs,*
Ps.69.20. *or withholding such from vs as we haue great need of. Reproach hath broken our Hearts; we are full of heauinesse. We looked for some to haue had pittie on vs, but there was none. We are exceedingly*
Ps.123.3,4 *filled with contempt. Our Soule is exceedingly filled with the scorning of those that are at ease: with the contempt of the proud.* Yea,
Iob 16.11. *God hath deliuered vs to the vniust:* euen to them that are vniust
Act 20.26. by the Law of God and man. Our Soules are starued by
Iob 30.28. keeping backe our Spirituall food, *We goe mourning without the Sunne:* by meanes whereof, *we stand vp in the Congregation,* as it were in the middest of your most Honourable Assembly,
Lam.4.4. and cry vnto you for helpe and reliefe. *The Tongue also of the sucking Children* (new borne in Christ) *cleaueth to the Roofe of their Mouth for* (Spirituall) *thirst. Our* (such) *young Children aske Bread* (for their Soules) *and there is no man* (in many places) *that breaketh it vnto them,* yea many are readie daily to
Lam.1.16. take it from them. *For these things we weepe: our Eyes, our Eyes, runne downe with water: because the comforters that should refresh our soules are farre from vs: Our children are desolate, because our enimies* (of our saluation) *do preuayle.* Therefore also as in this respect, many of vs may thus present our dolefull supplication generally to your most Honorable Senat, so why may wee not euery one with the woman of *Samaria*, in this our Famine of the Word cry out to his most excellent Maie-
1 Kings 6. 26. stie and say, *Helpe my Lord oh King?* If *Michah* made such a
Iudg. 18. 24. wofull out-cry vnto the Children of *Dan*, as though he had lost all that he had, because *they had taken away his Idols, and Idolatrous Priests*, oh how much more may we cry out against such as haue taken away our faithfull Pastors, or that will not set such ouer vs, and say, *What haue we else?* For (alas) what haue we, if we haue none to breake the Bread of Life vnto vs?

a2 As I doe most humbly beseech his excellent Maiestie principally, so secondly, I doe in all due submission intreat your Religious

Religious Assembly to take no offence at this my mournefull complaint in the person of all other, sith a chiefe Piller and Patron of the present *Hierarchy* (*Hadrianus Saravia*) hath written, *Præstaret nullos in Ecclesia esse Episcopos, quam pro Episcopis habere lupos*: such as most Ministers with vs in these daies are, partly in respect of their ignorance, partly in respect of their idlenesse: partly in respect of their extreame auarice, alwayes crying, *Give, give*, and neuer saying, *It is enough*: and partly in respect of their pride, intemperance, luxurie, and other their inordinate, loose, and lasciuious conuersation. And with these things, it is not vnworthy your wisedomes to consider a little the state of the Vniuersities; as being the Seminaries of the Ministerie. First, In that by subscription vrged to all sorts in taking degrees, and euen to young ones that know not whereto they doe subscribe, neither are able to iudge of the matters, as also that neuer are like to enter into the Ministerie, many of great hope are discouraged, and doe rather leane their present preferments, and betake themselues to some other state of life in the Countrey, then they will so burthen their consciences. Secondly, In regard of the contempt that all sober well minded and well disposed young Students are in: of what towardnesse soeuer and hope they be for Learning: yea how learned soeuer alreadie. Thirdly, In respect of the excessiue pride and brauerie of the most, though neuer so soberly brought vp before, and neuer so vnable to maintaine the same. Fourthly, For their great excesse in drinking and tobaccoing, in chambring and wantonnesse: and in gaming, carding, and dising, and in all manner of luxurie, and lasciuiousnesse: yea also for their common swearing, swaggering, and almost all manner of prophannesse: hauing sometimes the Masters of the Colledges to be presidents vnto them, in some of those things.

In prolog. de triplici Episcopo.

Pro. 30. 15

23

To dwell a little longer vpon the effects of the former seuerities against Ministers, and the restraint of the preaching of the Gospel, as though there were no need thereof, how many worthy men are thereby discouraged from the Ministerie? *Many discouraged from the Ministery.*

How

How many haue no vſe of their gifts? How many are turned Lawyers and Phiſicians? or at leaſt are ſuch that otherwiſe would haue beene Miniſters? They cannot be charged to hide their gifts in a Napkin, *neither to put their light vnder a Buſhell*, for who may enter into the Church without a calling? or who may buy an Eccleſiaſticall calling with the leaſt ſinne? Or who for any ſuch calling may giue the leaſt wound to his conſcience? Who alſo doe moſt obiect the hiding of their gifts to other? Euen ſuch as either haue no gifts at all themſelues, or that doe neuer or ſeldome imploy them.

Mat. 25. 18 and 5. 15.

Rom. 3. 8.

24 *Great contention by conformitie*

To proceed yet further, may it pleaſe your moſt Honourable Court to conſider of the great diuiſion and contention made by them, that haue ſo much ſtriuen and contended for ſubſcription and conformitie, with them that only of conſcience haue not ſubſcribed and conformed, and that haue ſufficiently teſtified their conſcience in that behalfe, ſo as before hath beene ſhewed. Touching this diuiſion and contention, where is it not? Betwixt whom is it not? The oppoſition of them that haue done the former wrongs vnto ſuch Miniſters, is ſtill ſuch, that al though they had what they would from the ſaid Miniſters (to their skin in a manner) yet ſtill they enuie them, and as ſome haue accounted them as *gangrens*, and therefore to be cut off, neuer hauing written ſuch bitter things againſt the bloodie brood of the Papiſts, ſo ſome other are of the ſame minde, and would doe accordingly, did not the Princely grace and clemencie of his Maieſtie reſtraine them. This their minde they daily bewray by their continuall moſt bitter inuectiues againſt them. This contention is ſo hot, that young ſtriplings (in a manner) hauing gotten orders (as they ſpeake) feare not to diſgrace and contumeliouſly to vſe graue Diuines that were Preachers of the Word before their Fathers were borne: and that not only publikely in Preaching, thinking they neuer preach well without railing: but alſo priuately in all meetings wrangling with them, and audaciouſly vpbraiding them with want of Learning, ſo ſometime alſo taxing them, as if they were not worthy to hold Booke

vnto

vnto them: and that becauſe themſelues may ſay any thing without controlment, but the other nothing without danger.

The foreſaid contention likewiſe is ſuch that the Miniſter 25
is againſt the People, the People againſt the Miniſter, and one of the People againſt another, Kinſman againſt Kinſman, Brother againſt Brother, Father againſt Sonne, Sonne againſt Father, in word and practice: Huſband alſo and Wife ſomtime fall out one with another, about Miniſters ſubſcribing and conforming, and not ſubſcribing and conforming: What a rent likewiſe by ſubſcription and conformitie, and by ſtiffe maintaining of the Hierarchy hath beene made from our whole Church by ſome that therefore vtterly diſclaime the ſame, and denie it to be a true Church, &c. affirming our Miniſters to be no Miniſters, our Sacraments no Sacraments, &c. How eaſily might an happie reconciliation be made by a wiſe and gracious reformation? Or at leaſt how iuſtly might they be puniſhed that after ſuch a reformation, and cauſes of contention remoued, ſhould ſtill remaine obſtinate?

Neither is the former contention only betwixt our ſelues, 26
but alſo betwixt vs and other Churches, euen by our great difference from them. Some with *Haman* thinking it not Eſt. 3.9.
enough to lay hands on *Mordecai* at home, except they doe alſo by word and writing ſtrike through the ſides of worthy Diuines in other Countreys. As the Papiſts alſo ſearched the verie Graues for the bones of the Proteſtants long before dead, ſo it were to be wiſhed that ſome of our great Maſters and Patrons of our Hierarchy and Ceremonies had not diſgracefully traduced the honorable names of *Caluin* and *Beza*, and in them of diuers other, long ſince at reſt with the Lord, and that for their Iudgements in their Bookes againſt the ſaid Hierarchy and Ceremonies. 27

It is eaſie to be ſhewed, by the Iudgement of our beſt new *The former*
Writers, our owne and other, that the foreſaid contentions are *contention*
not to be charged vpon the foreſaid Miniſters, but vpon them *not iuſtly to*
that vrge ſubſcription & conformitie: namely, out of Doctor *be imputed*

to ministers not conforming, but to the vrgers of conformitie.

Morton in the first part of his Catholike Apologie, *Lib.2.* of the Notes of the Church, chap. 5. note 7. pag. 37. and that out of a Papist euen *Cassander*, a kind of Mediator betwixt Papists and Protestants, pleading for a kind of reformation of some things in the *Romish Church*, *Lib. Consult. Articl.7.* as also of diuers other, euen maintaining the said Hierarchy and Ceremonies. The same is the Iudgement of *Peter Martyr*, as elsewhere, so also in his Booke against *Richard Smith de celibatu & votis*, in his answer to the fourth Obiection of the said *Smith* for the single life and vowes of Priests. The same is the Iudgement of honorable *Philip Mornaeus*, *lib. de Ecclesia*, *cap.2.* The like say many other, that affirme them to be contentious and Schismatikes, which are the occasions of such contentions and Schismes, by imposing things that they ought not to impose, and that cannot be yeelded vnto with peace of conscience. And that such Ministers, as subscribe not and conforme, cannot be iustly charged as Schismatikes, and causers of contention. Master *Parker* one of the said Ministers hath learnedly, soundly, and plentifully shewed and proued this in his Booke of Symbolizing Ceremonies, *part.2. cap.9. fol.3. pag.116.*

Euill to be feared.

28 As the Lord shewed his displeasure against *Abimelech* for a small iniurie to *Abraham* ignorantly committed by *Abimelech*, in respect that *Abraham* was a Prophet: and against the *Amalekits* for stopping the way, or withstanding the entrance of the *Israelites* into the earthly *Canaan*, and that 400 yeeres after they had so done: and against the two Captaines and their Fifties for comming only by the Kings commandement to fetch *Eliah* vnto the King; and against *Ioash* King of *Iuda* for putting *Zechariah* the Soone of *Ieboiadah* to death: and vpon all the *Iewes* for their manifold contumelies, and other great iniuries against the Prophets from time to time, so the Ministers of the Gospel being greater then the Prophets, may we not feare some great Iudgement of God against vs for all the former hard dealing against them? Doubtlesse we may feare the more, because God spared not good King *Asa* for imprisoning

Gen.20 3. 1Sam.15.3 2 King.1.9 2 Chr. 24. 23, 24. 2 Chr. 36. 16. Mat.23.37 Mat. 11,9.

imprisoning *Hanani* the *Seer*, for the word of the Lord deliuered by him against *Asa*, for his relying vpon the king of *Syria*. 2. Chron. 16. 7. &c.

Your most Honorable Court may likewise be pleased to remember the great earthquake that followed the vniust deprisation of *Athanasius* by the first *Synod* of *Antiochia*: as also the like after for the like iniurie done vnto *Chrysostom*. And although vpon the same he were recalled home and restored to his place, yet not long after for the like cause, being againe banniſhed, the Lord pleaded his cause by a very extraordinarie hayle, and by the speedy death of the Empresse *Eudoxia*, who had much exasperated the Emperour *Honorius* against him, and finally that that is written of diuers strange accidents after the death and martyrdom of *William Gardiner* (though but a marchant) mentioned in our owne booke of Acts and Monuments. In all which, so honorable, wise, and iudicious a Court need not any admonition to make heed of such flatterers as shall say no such thing is now to be feared. For yee all know them that heretofore in like cases were wont to crye *peace, peace, and to heale the Lords people with sweet words*, to haue beene accounted false Prophets, as also *woe* was denounced against all them that did *sowe pillowes to the armholes*, and that did *sing a requiem to their owne soules, putting farre away the day of the Lord*: as likewise that the Lord is now the same God in iustice against the same sinnes that euer he hath beene, and the same *beholder of mischiefes and wrongs*, and the same reuenger of iniuries done vnto his Ambassadors that euer he was. Yea, yee also know, that although the Ministers hitherto mentioned, by their aduersaries haue beene accounted no better then Asses, yet as the Angell of the Lord rebuked *Balaam*, for smiting his Asse when she turned first out of the waye, wherein he would haue had her to goe, and then for lying downe vnder him, so the tyme may come, when the Lord will take their cause into his hands, and rebuke their riders the more for all the blowes they haue giuen them, because euer since they haue beene called 29 Socra. hist. Eccles. lib. 2. cap. 7. compared with Sozomen Lib. 3. cap. 5. Theodor. lib. 5. C. 34 Sozomen lib. 8. C. 27 Socrat. lib. 6. cap. 17. Iere. 6. 14 and 8. 11 Ezek. 13. 18. Amos 6. 3. Psal. 10. 14. Balaam *and his Asse.* Num. 22. 23. &c.

called to the Miniſterie, they haue done as good ſeruice to the Church as euer *Balaams* Aſſe had done vnto him. In the meane tyme they thinke they may as well complaine of the manifold blowes wherewith they haue beene often ſmitten, as *Balaams* Aſſe hauing her mouth opened by the Lord complayned of the ſtripes that *Balaam* had giuen her. Yea it ſeemeth they may the more complayne in that behalfe, becauſe they haue neuer ſo cruſht the foot of their riders, as *Balaams* Aſſe had cruſhed his foot. If they haue, it hath beene becauſe their riders haue gone that waye, for going wherein the Lord was angrie with them: or becauſe the ſayd Miniſters being ridden in ſuch a waye as where they could not turne, haue, (as it were) lyen downe, and not gone ſo farre as their riders would haue had them: as alſo becauſe they haue ſmitten ſuch Miniſters with their ſtaffe, and threatned to haue killed them, if they had had a ſword. In all which notwithſtanding they haue pleaded the ſight of the Angel of the Lord ſtanding in the waye with a ſword readie drawen in his hand, which they haue more feared then the ſtaffe or ſword of their riders.

30 The wrath of God ſeemeth the more to be feared for the former hard dealing with ſuch Miniſters, becauſe of the iudgments threatned againſt the Princes of *Iudah* for their hard
Ier. 34.16. dealings with their ſeruants. Euen ſo much the more ſeemeth ſuch wrath to be feared, becauſe the Lord hath not only dignified his ſayd Miniſters with many great titles, and with the preaching of the beſt libertie, but alſo with the inſtrumentall effecting of ſuch libertie, *wherewith Chriſt hath*
Galat. 5.1. *made men free*, and charged them not againe to be *intangled with that yoake of bondage*, that ſometime God himſelfe had made, much leſſe with the yoake of bondage made only by men, yea, at the firſt by the man of ſinne, and aduerſarie of Chriſt himſelfe. The chiefe Captaine feared to proceed
Act. 22.24 againſt *Paul* becauſe he was free of *Rome*. Is nothing then to be feared for proceeding ſo farre and ſo long againſt ſo many Miniſters of the Goſpel that are free of Heauen it ſelfe,

and

and haue (as I ſayd) beene the meanes to make other alſo free thereof? How many fearfull things alſo followed all the Iewes for the hard dealing of their Clergie againſt *Ieremiah*, notwithſtanding the Princes of *Iudah* tooke his part and pleaded for him (as many Nobles of this kingdome haue done for ſuch Miniſters) as well as for other common ſinnes of that tyme?

Not here to trouble you with repetition of that before touched, *viz.* which the Lord commanded both to be written, and alſo to be executed without any compaſſion againſt *Amalek*, neyther to ſpeake of the bitter complaynt of *Ieremiah* in the fore-ſight of iudgements comming, *my bowels, my bowels, &c.* neyther alſo of his dolefull lamentation in that behalfe afterward in his Booke of Lamentations, nor of the teares and ſackcloth of *Ioſiah* at finding the Booke of the Lawe diſcouering ſuch future euills for the tranſgreſſions thereof, and to omit the woe threatned to them *that were at eaſe in Zion* and that liued in pleaſures, without remorſe of the *afflictions of Ioſeph*, as both generally wee doe now in *England*, and particularly many of the Prelats, not regarding eyther the heauie diſtreſſes of the Churches in *France*, or the hard ſtate of the moſt Noble and renowned Prince, and Princes *Palatine* though by nature as well as by religion wee are bound vnto them; and as we loue the kingdome of Chriſt Ieſus, ought to helpe them againſt their enimies leaſt wee incurre the curſe, euen the bitter curſe of *the Angel of the Lord againſt Meroz, and the inhabitants thereof* for the very like cauſe. To omit (I ſay) all the former things, Oh that your moſt Honorable, and Chriſtian Senat would be pleaſed to remember and conſider the manifolde iudgements of God already executed ſince the reſtreint of the Word: the arming of all the foure elements againſt vs: of the fire not only often on ſome few houſes, but alſo on many great townes, to almoſt the vtter conſuming of them, of the aier, by great death of meniie thouſands, almoſt in all parts of the Kingdome through the contagious peſtilence from the infection therof:

31 Exo. 17.14 1 Sam. 15.2 Ierem. 4.19 2 Kings 22 11. 2. Chron. 34.19.24. Amos 6.1. &c.

Iudg. 5.23. *Iudgements already executed.*

of the water by many inundations to the drowning of many whole Parishes, especially in the West country: of the winds being of a fierie and aierie complexion and efficacie, and exercising their force (as before so in this) by many late tempests both vpon the land, and also vpon the seas to the breaking downe of corne, the scorching and casting downe of trees, the ouerthrowing of buildings, the losse of many great shipps, to the great hindrance (if not vndoing) of many marchants and other, and that according to the Lords like displeasure against most worthy King *Iehoshaphat* for his too much communion with *Ahaziah* king of *Israel*: lastly of the earth with the waters, by extreame frosts, and snow to the destruction as of some men, so also of many beasts, and foules of heauen, and fish of the sea, and other waters; with all which may be considered many vnseasonable tymes in other respects, and the extreame heat of some summers, such as in some countries, men haue fallen downe starke dead, as they haue followed their cattell, and as they haue laboured in hay time, and harueſt. Oh will some man say, these are old things, now past and gone, yea and forgotten also, as though they neuer had been. But alas, should they so be? Wherefore then doth the Holy Ghost remember vs of the drowning of the whole world; of *Sodom* and *Gomorrha* consumed by fire from heauen, and many other the like? Yea, of the Lords not sparing the Angels that kept not their standing, but casting them downe to hell, and binding them there with chaines, which was a thing much more ancient then all the former? And for reuiuing the memorie of those iudgements aboue mentioned, Hath not the Lord this present yeare, and these last yeares 1621 and 1622, done great things vpon the seas and vpon the Land, by the seas and other waters. Oh how many marchants ships haue beene taken by the *Turkish* pyrats, and otherwise lost vpon the seas, to the vndoing of many thousands, and the great impouerishing of the whole Land? How much cattell also hath been lost in diuers quarters by great and extraordinarie

1 Kings 22. 48.
2 Chron. 20. 37.
Zeph. 1. 3.

tydes

tydes of the ſeas and like floods of other waters? Finally how many houſes alſo haue by the ſame meanes been cleane caried away?

But are the premiſes all? Not ſo. For hath not the Lord in the tyme of peſtilence come neere to the Court it ſelfe, in taking away ſome therewith that belonged thereunto. Hath he not cut of ſome great counſellers of ſtate extraordinarily, when neyther themſelues, nor any other any whit looked for any ſuch ſodayne hand of God vpon them? Hath not the Lord euer ſince the reſtreynt of the Word, whereby his owne Royall ſeed vpon earth ſhould haue beene dayly propagated, reſtreyned his bleſſing from our Kings moſt excellent Maieſtie for farther increaſe of his Royall poſteritie? Hath he not taken away his Royall iſſue borne a little before, and ſome ſince his comming hither? What cauſe alſo hath the Land to mourne for the death of moſt Noble Prince *Henrie*? Much more, much more then *Dauid* & all *Iſrael* had ſo to mourne for the death of *Abner* as they did: yea many may ſay Prince *Henrie*, Prince *Henrie*, *would God wee had dyed for thee*, Prince *Henrie*, Prince *Henrie*; Had not the Lord remembred mercie in iudgement, by leauing vs moſt hopefull Prince *Charles*, we might yet mourne for the death of Prince *Henrie*. The greater the graces were of the late yong Lord *Harrington* (as Maſter *Stock* hath noted them in his Sermon at his Funerall, and as many other could and can yet teſtifie) the greater was the loſſe of the whole Kingdome, by his death alſo: yet this was nothing to the former. May not alſo the death of our late Queene be reckoned amongſt other iudgements? The greater Gods mercie hath beene to his Maieſtie, and to the whole Land, in giuing and yet leauing ſuch a remnant of Royall ſeed by her, Prince *Charles* at home, and moſt vertuous Princeſſe *Elizabeth* abroad (in many things reſembling our late moſt bleſſed Queene *Elizabeth*, whoſe renowne will neuer die) as alſo in giuing ſo gracious and rich a ſeed vnto her, the greater iudgement (doubtleſſe) wee may account the death of Queene *Anne* her ſelfe to haue beene.

32

2 Sam. 3. 32

Neyther

Neither are we here altogether to forget the deadneſſe of all Trades, and alſo the great pouertie of moſt ſorts of People daily encreaſing thereby. In reſpect whereof though there haue beene ſuch a glut and plentie of Corne as hath not been knowne this many yeeres, yet the ſame is not to be accounted ſo great a mercie, becauſe it hath beene more hard for moſt Houſe-keepers to maintaine their charges then when Wheat was at a Noble a Buſhell, and all other Graine of price according.

33 *The former iudgements to be principally imputed to the reſtraint of the Goſpel.*

As the former Iudgements cannot be denied to be for many great ſinnes, euerie where abounding; ſo alſo the reſtraint of the Word, and the hard vſage of the Miniſters thereof, whereby themſelues and their Doctrine are in the more contempt and diſgrace with all ſorts of men, being a principall and maine cauſe of all other ſins, muſt be acknowledged, to haue had a great attractiue vertue in drawing down the ſaid Iudgements vpon vs. In all former Ages vpon which the Lord inflicted his Iudgements, there were many other ſinnes prouoking the ſame: yet were ſuch Iudgements chiefly aſcribed, *to the mocking of his Miniſters, deſpiſing of his Word, and miſuſing his Prophets: and to the killing his Prophets and ſtoning them that were ſent vnto them.* There alwaies alſo haue been many great and heinous ſinnes in the Land; but there were neuer ſo vnknowne and new ſinnes, and ſo outragious abominations before, as haue beene ſince this maſter and capitall ſinne of ſuppreſſing the Word, and contempt of the Miniſters thereof. Moreouer though other ſins were alſo before, yet who can ſhew ſo many Iudgements to haue beene in ſo ſhort a time as haue beene ſince this mother ſinne of the reſtraint of the Word? A mother ſinne alſo it may well be called, in reſpect of many great Errours hatched thereby, that either were not broached before, or that by all ſound Diuines, Biſhops, publique Diuinitie Readers in the Vniuerſitie, and other were condemned. Theſe new Errours to be ſtill maintained by ſome great Prelates (euen Biſhops) is the greater ſinne, becauſe we haue ſent ſome Diuines to the laſt Synod

2 Chr. 36. 16.

Mat. 23. 37

at

at *Dort* for ſuppreſſing the ſame. By theſe, how may future Ages be feared to be corrupted? And how ſhall ſuch actuall and mentall ſinnes be reſtrained? How ſhall all vertue and righteouſneſſe flouriſh? How ſhall men be prudent *to hide themſelues from euils to come*, but by the preaching of the word? *Doe not the People periſh where there is no Viſion?* Though humaine policie and carnall wiſedome, by carnall and Machiuilian men for State matters and preuenting of euils to come, be as much magnified, & (as it were) adored, as *Simon Magus* in *Samaria*, and *Diana* in *Epheſus*, yet all true Chriſtians know, ſuch wiſedome to be death to men, and enmitie to God, and no wiſedome at all: yea, meere fooliſhneſſe, and no better then madneſſe. Yea, it is the beſt policie to maintaine and ſupport ſuch Miniſters as being not onely faithfull and loyall Subiects themſelues, but alſo the teachers of all other to be: and *the Chariots and Horſemen of the Kingdome*. For certainly howſoeuer they be lightly eſteemed by their aduerſaries, yet they cannot be denied to haue done much good by their Miniſterie: yea many of their aduerſaries (I doubt not) will acknowledge it. The Congregations ouer which they haue beene ſet, and many other cannot but confeſſe it. I dare alſo boldly ſay, that many of your Chriſtian Court to which I direct theſe my Aduertiſements, will teſtifie it for themſelues, for their Children, for their Seruants. I thinke alſo I may ſafely ſay, that his moſt excellent Maieſtie, will grant thoſe Princely graces wherewith God hath enriched & beautified his Royall heart to haue beene eſpecially wrought by ſuch Miniſters in his Kingdome of *Scotland* as now are pleaded for, rather then by ſuch as doe moſt oppugne them.

Pro. 14. 16 and 22. 3. Pro. 29. 18. Act. 8. 11. and 19. 28. Rom. 8. 6, 7 Ierem. 8. 9. Eph. 5. 17. 2 Kin. 2. 12 and 13. 14.

Laban and *Nabal* were both Birds of a Feather, and Brethren (as it were) in euill, of the ſame conditions, like to two Raine-bowes repreſenting one another in colour, the one by reflection hauing the ſame that the other, as the Letters of the one backward make the name of the other forward: yet the example of the one himſelfe, and of the Seruants of the other may prouoke all true hearted Chriſtians to reſpect the ſtate

34 Laban *and* Nabal.

of the Miniſters before mentioned, and to doe what may be for them, eſpecially for the better libertie of their Miniſterie. *Laban* ſeeing the Iewels, Earings, and Bracelets which the Seruant of *Abraham* had giuen to *Rebecca*, in behalfe of his Maſters Sonne *Iſaack*, the better to win her loue to be wife vnto him, ſpake thus to the ſaid Seruant, *Come in thou bleſſed of the Lord: Wherefore ſtandeſt thou without? For I haue prepared the houſe: and roome for the Camels.* How much more then ſhould any in any place of authoritie, and that haue both ſeene and alſo receiued the heauenly Earings and Braceletes that thoſe Miniſters as the Lords Seruants haue beſtowed vpon them and theirs to win them to Chriſt, and to make them fit for Chriſt, labour to bring ſuch Miniſters in againe whom others haue caſt out with their Wiues and Children? And that, as thoſe whom the Lord hath bleſſed, and made Inſtruments likewiſe to make others bleſſed. The Seruants likewiſe of *Nabal* hauing heard the churliſh, curriſh, and clowniſh words of their Maſter to *Dauids* Seruants ſent for ſome reliefe vnto him, reporting the ſame to their Miſtreſſe, pleaded alſo for *Dauid*, and for his Seruants, ſaying, *they had beene verie good vnto them, ſo long as they had been conuerſant with them when they were in the Fields*: yea, *that they had been a wall vnto them by day and by night to defend them all the while they had beene with them keeping Sheepe.* How much more then may the Miniſters hitherto ſpoken of be pleaded for, in reſpect that they haue neuer in truth done any hurt vnto any with whom they haue beene conuerſant, but haue beene a wall vnto them for their defence againſt principallities and powers, putting into their hands (yea into their hearts) *the Sword of the Spirit, the Word of God*: and furniſhing them (inſtrumentally) with all other parts of the *Chriſtian Armour*? Yea touching *Nabal* himſelfe, though he were ſo hard and vngratefull towards *Dauid*, yet to his owne Sheepe-ſhearers he made a great Feaſt, a royall Feaſt, *a feaſt like a King*. Is it not therefore the more lamentable, that they ſhould be ſo hardly dealt with, and brought to a morſell of Bread, that haue miniſtred vnto men the *meat that*

Gen. 24. 31

1 Sam. 25. 25, 16.

Eph. 6. 17.

1 Sam. 25. 36.

Ioh. 6. 27

periſheth

perisheth not, but abideth to eternall Life? And that haue made a Feast to the Princes of the great King of Heauen and Earth, not *of an hundreth and foure skore dayes* only like to the most royall Feast of *Ahasuerosh*, or of *Belshazzar*, or of any other such Monarch, but an euerlasting Feast, according to the nature of himselfe whose Feast it was?

Est. 1. 3
Dan. 5. 3

With the former may be considered the great kindnesse that *Pharao* shewed to *Ioseph*, and his Father and Brethren, for the Interpretation of his Dreames: For haue not the Ministers restrained, depriued, &c. Interpreted as great Mysteries concerning eternall Saluation, as *Pharaoh's* Dreames were for the preuenting of the bodily Famine? The like may be said of *Dauid's* Princely grace to *Barzillai* for his small kindnesse towards him when he fled from *Absalon* (which notwithstanding as a Subiect he was bound in dutie to haue performed) and vpon his death bed giuen in charge to be remembred by *Salomon* to the Sonnes of the said *Barzillai* after the death of *Dauid*. The great bountie also offered by *Naaman* the *Syrian* vnto *Elisha* for directing him to doe that whereby he was cured of his bodily Leprosie may here be well remembred. The particular application of both which examples, I leaue to your wise considerations.

35
Gen 41. 39 and 47. 5
2 Sam. 19. 31. 33
1 Kin. 2. 17
2 Kin. 3. 15

It is not also vnworthy your most Honourable and Christian Court to consider, that many conformable Ministers submitting themselues to subscription and conformitie by the scueritie of other, because otherwise they can haue neither imploiment of their gifts, nor maintenance, would be as glad of the remouing the things now hindring the free passage of the Gospel, as the Ministers silenced, and otherwise molested. For though they yeeld for the reasons premised, and in a desire to doe good, yet they are of the same mind that other are of, and would testifie the same vpon assurance they might so doe without preiudice to themselues. *As many among the chiefe Rulers of the Iewes beleeued in Christ, but because of the Pharisees they did not confesse him, least they should be put out of the Synagogue* (or rather) the Congregation; that is, least they

36
Many conformable Ministers wish the remoue of the Ceremonies.
Ioh. 12. 42

Ioh. 9. 22. should be excommunicated, because the *Iewes* had made such a generall Canon against any man that should confesse *Iesus to be Christ*, so doe many worthy men consent with the Ministers silenced, but feare of some Bishops (vnmercifull indeed, as some are in signification of their name) they dare not bewray their Iudgements for feare of the said danger. Yea, I am perswaded that some of the most reuerend Bishops themselues, doe vnfeignedly desire the reformation of some things that are the causes of the former troubles. Yea, I say more, that I knew a verie learned, reuerend, and renowmed Bishop (not long since deceassed) that said to a silenced and depriued Minister of his Dioceese suing vnto him for some enlargement of his Ministerie that he would willingly grant his request, but he durst not, because he was a man vnder authoritie and must obey. But said he, I will pray for you, that those things may be remooued that doe hinder you, that we may all ioyne together against the common Aduersarie, for it is high time.

The remoue of Ceremonies concerneth the Whole Land.

37 May it please also your most Honourable Court to consider that your grace craued to further the free passage of the Gospel, and to remoue the hindrances thereof, doth concerne your selues and yours, and the whole Land, and not such Ministers onely, and that in respect of diuers Canons. Such is the Canon of kneeling at the celebration of the Lords Supper (in the verie act of receiuing the Bread and Wine) not much vnlike the commandement of *Ahashueroth* for bowing the knee to *Haman* whereunto *Mordecai* would not yeeld, though thereby he hazarded his owne state and the state of all the *Iewes*: and though for his yeelding he might haue pleaded that he neither did it religiously according to the manner of the People, nor in contempt of Gods Commandement for warre and hatred on the part of the *Iewes* against the *Amalekits*, whereof *Haman* was one (euen an *Agagite*, of the Kings Stocke) but onely ciuilly in respect of the Kings commandement keeping hatred against the *Amalekits*, though he gaue that ciuill outward reuerence vnto *Haman*. The like is the Canon against

Can. 27. Est. 3. 2. Exod. 17. 14. Deut. 25. 17. Est. 3. 1. & 10. & 9. 24 Can. 98.

against Appeales to any Iudge *ad quem*, in any case whatsoeuer: if the Aduersarie may with any colour plead the other partie to be a Schismatike. Such is the Canon touching Diuorcement. Such is the Canon for Excommunication *ipso facto*, of euerie one that shall speake any thing against any of the Canons, or against any rights and ceremonies established whereby men may be disabled from making their Will, or their Wills may be frustrated, or at least their Executors much molested. Such is the Canon or seueritie vsed for restraining the People from seeking the Word else-where, though they haue no preaching at all in their owne Parishes, or such only as would grieue any Christian heart to heare it. Such is the Canon for the superstitious & ridiculous bowing of the knee at the name of Iesus, to the disturbance of the whole Congregation, and the hinderance, both of the Speaker or Reader, & also of the hearer: whereas no such thing is inioined at the name of God the Father, or of Christ, or of the Lord, or of our Sauiour, though this be all one with the name of Iesus, & the very meaning therof. The like may be said of diuers other canons: and although such Canons may be said, euen *iure humano* not to be lawfull, and therefore cannot be pleaded in any of his Maiesties Temporall Courts, yet herein euerie man is not able to wage Law against their Aduersaries. Although also some of the said Canons were not perhaps agreed vpon by the greater part of the *Conuocation*, but onely hatched by some few great Prelats and caried out by strong & boisterous hand, yet who may make question of these things? Much trouble hath been and daily is by such Canons, and more will be, if by your worthy Senat it be not preuented.

Can. 4. & 7.

Can. 18.

Many Canons contrarie to our Lawes.

38

Of the restraint also of the before pleaded for Ministers. *Many* from all benefit of the Law may not vnfitly be said that of *wicked Ioel*, touching the Famine of his time, *Heare ye this ô Elders, and men haue hearken all ye Inhabitants of the Land, whether such a thing hath euer been in your daies, or yet in the daies of your fore-fathers, &c.* Shall *vie them* with all blasphemers, contemners of all goodnesse, drunkards, &c. *ministers of* haue the benefit of the Law, and shall such Ministers onely be *the Gospel*.

ſo vile, as to be debarred from it? The lewdeſt man that is cannot be ſo eaſily diſpoſſeſſed of a poore Cottage of twentie ſhillings a yeere, as many worthy Miniſters haue beene ejected with their Wiues and Children from a Liuing of more then an hundred pound by the yeere: and that ſometimes for not obſeruing a Booke, neither eſtabliſhed by Law, nor inioyned by Canon, neither euer tendred vnto them; yea alſo without any preſentment in that behalfe. The old ſaying, *viuat Rex, curret Lex*, importeth the ſafetie of Kings and Kingdomes to conſiſt much in the execution of Iuſtice; the which alſo agreeth with the wiſedome of *Salomon*.

Pro. 20. 28. and 29. 14.

39 Is it not likewiſe ſtrange, that common Players, by diuers Acts of Parliament condemned to be Rogues, and that are in deed the Lords of much miſrule, and great wickedneſſe, that theſe (I ſay) ſhould haue libertie to exerciſe their abominable trade condemned in all well ordered Commonwealths: yea with eſpeciall Command to all Officers for their ayd, yea further, that ſuch baſe perſons ſhould ſo *debacchari* againſt all ſorts, and diſgrace the greateſt Peeres in the Land: yea ſometimes alſo being bold with his high Maieſtie, vpon their Stages, much more with any Miniſters that they ſhall heare to ſpeake againſt their roguerie: and that ſuch learned and godly Miniſters, no way ſcandalous in their life, ſhould haue their mouthes ſtopped? Moſt ſtrange eſpecially is it, that his excellent Maieſtie, ſhould enlarge all Papiſts, and diſcharge them from Impriſonment and other penalties for any former offences, and that without any ſubmiſſion to our Religion, and that yet the hearts of the Prelats ſhould be ſo hardned againſt their Brethren, as not to enlarge them, and diſcharge them from all puniſhments for their ſuppoſed offences: but ſtill to continue their ſeueritie againſt them.

40 *Examples to moue the Parliament* Moreouer, your ſaid moſt Honourable Court, may the more boldly do the more for the enlargement of the Goſpel, and ſuch Miniſters thereof, becauſe of many other examples doing the like: Of the Princes and People of *Iuda* pleading for *Ieremiah* againſt the Clergie of *Ieruſalem*: Of *Ebedmelech*

Ier. 26. 16
Ier. 38. 9

petitioning

petitioning earnestly for him to the King, and prevailing with the King, though a wicked King, and therefore gratiously rewarded by the Lord with grace for his deliuerance from the *Babylonians*, otherwise to all other mercilesse: Of *Nehemiah*, of *Ester* with great danger of her life, of *Aristæus* petitioning vnto, and prevailing with *Ptolomeus Philadelphus* King of *Egypt* for setting at libertie an hundred and twentie thousand Captiue *Iewes*, of the Nobles of *Bohemia* supplicating both twise to the Councell of *Constance*, and also to the Emperour *Sigismund* for *Iohn Hus*, as also of the foure and fiftie Nobles of *Morania* after the death of the said *Iohn Hus* and *Ierome* of *Prage*, writing an excellent Letter to the said Councell of *Constance* in defence of the said two Martyrs: so likewise of the foure and twentie Nobles of *Austria* to *Ferdinando* King of *Bohemia*, humbly supplicating for the free preaching of the Gospel, and in their said Supplication pleading many excellent things, well worthy the obseruation of all other of like place and state: the like may be said of their further importunitie twelue or thirteene yeeres after for about two hundred banished Ministers. Aboue all, most worthy obseruation is the example of our owne most Noble King himselfe, both in writing his royall and gratious Letters while he was King only of *Scotland* to our late renowmed Queene, Queene *Elizabeth* of blessed memorie, for Master *Cartwright*, and Master *Vdal*, in the same cause for which the Ministers hitherto mentioned haue beene restrained, &c. (as Master *Cartwright* himselfe testifieth in his Epistle dedicatorie to his Maiestie before his Metaphrase and Homilies vpon *Ecclesiastes*) both (I say) in writing his said Letter, and also in writing lately to the prouoking of all Christian Princes against the Pope, to whom and to whose Superstitions from the greatest to the least, none are more absolute aduersaries then the Ministers whose libertie hitherto hath beene shewed to be so necessarie. Hath not his Maiestie also written to the States of the *Low-Countrey* for the repressing of *Vorstius* and all his Errours? The more we wish and desire his said writings to prevaile against the Pope and

Ier. 39. 26
Neh. 2.
Est. 5. 2.
Ioseph. de Ant. Iud. li. 12. cap. 2
Acts and Monum. printed 1596. pag. 354.
Ibid. p. 386
Sleidan lib. 14.
Sleidan li. 25. & 26

and against *Vorstius*, and his Disciples yet remaining, the more
Colos. 1.5. we may hope his Maiestie will enlarge the Gospel it selfe, *the Word of Truth*, within his owne Dominions. For such as ones hatred is to Errour, such is his loue to the Truth.

41 *Ministers to be the better respected for their praiers sake.*

The more highly also that God hath commended the praiers of the righteous, chiefly of Ministers of the Word: the more large promises he hath made to the praiers of such; and finally the more he hath graced and magnified such praiers with great and glorious successe for priuate persons; and especially for Princes & Kingdomes (euen sometimes wicked and vngodly.) The more is the Gospel itselfe to be enlarged and the Ministers thereof regarded for such praiers sake, not only in respect of the praiers of such Ministers themselues, but also because such Ministers with other, by the Gospel
2 Tim. 2. preached teach all men to pray for all men, *especially for Kings and all in authoritie, that we may lead a quiet and peaceable life in all godlinesse and honestie.* And albeit such Ministers howsoeuer molested and wronged, may and ought notwithstanding to
1 Sam. 12. 23. say with *Samuel, God forbid that we should sinne against the Lord and cease praying*, euen for them that doe most molest vs; yet alas who is so simple, as not to know, that the more kindly any are dealt with, the more they will be encouraged to pray with all alacritie, and cheerfulnesse: and so the more gratious blessing is to be hoped for by such praiers? For not only in liberalitie, but also in all other duties the Lord loueth cheer-
2 Cor. 9. 7. fulnesse.

42 *The enlargment of Ministers not preiudiciall to his Maiestie.*

The free passage of the Gospel without such clogs as hitherto it hath been cloied with, and the enlargement of the Ministers restrained by the authoritie of his Maiestie, as many of their aduersaries haue pretended, will no waies be preiudiciall to the Honour of his Maiestie himselfe, or to the credit of the chiefest actors, in restraining either of the Gospel it selfe, or the Ministers thereof. First, Because *them that honour God, God himselfe will honour. As length of daies is in the right*
1 Sam. 2. 30 Prou. 3. 16 Prou. 4. 8. *hand of wisedome, so riches and glorie are in her left hand. She will exalt them that exalt her, she will bring them to honor that embrace her.*

ber. Was not glorie departed from Israel, when the Arke of God was taken; wherein were kept the Tables of Gods Testimonies? 1 Sam. 4. 21 Exo. 25. 16

Secondly, It was no dishonour but a great honour to *Dauid* to reuoke his words of Indignation against *Nabal*, at the bare counsell of a Woman (*Abigael*) and that before all his Souldiers (euen foure hundred) in whose hearing he had before with great vehemencie spoken his said words: though *Dauid* were then a Prophet & had before that written diuers *Psalmes*, and were a worthy Souldier, and also known to be the Heire Apparant to *Saul*, as annointed by the commandement of God, and therefore assured that he should not by any meanes be intercepted of the Kingdome. 1 Sam. 25. 32. Ps. 34 & 52 & 54 & 56 and 57.

Thirdly, Was it any dishonour to *Dauid*, yea rather was it not a great honour vnto him to cancell the gift he had made of all the goods of *Mephibosheth* vnto *Ziba*, and to returne them againe vnto *Mephibosheth*? 2 Sam. 16. 4 compared with 19. 29 Est. 3. 8. Est. 8. 5. &c

Fourthly, Was it any great dishonor to the great Monarch, *Ahashuerosh*, to reuerse all that he had done at the request of *Haman* against all the *Iewes*, and to giue so large commission to the *Iewes*, as he did, for reuenge vpon all their enemies? I speake not this as wishing the like euill to the aduersaries of the said Ministers silenced and depriued. Farre be all such euill wish from me, from them, and from all other true Christians: yea, all good be vnto them for Soule and Bodie: onely if it were no dishonour to that mightie Emperour, not onely to reuoke his former Decree and Letters against the *Iewes*, granted to one so highly in his grace; but also to grant the like Commission against their aduersaries, much lesse will the enlargement of the Ministerie be any dishonour to our Noble King, or any disgrace to his Officers that haue silenced and depriued them: sith they seeke not for, neither desire any reuenge vpon any of their aduersaries, but pray for them, and wish all good vnto them. The like may be said of *Zedekia*, hauing before giuen power to his Princes against *Ieremiah* with great words, saying, *Behold he is in your hands for the King can deny you nothing* (as now the aduersaries of the said Ministers pretend they haue the like power from his Maiestie to Ier. 38. 5

deale as they haue done, hauing no ſuch power by any Law)
Ier. 38.10. and yet afterward vpon the petition of one only (and he no
Exo. 32.10. naturall ſubiect) giuing a counter-commiſſion for the ſauing
12. of *Ieremiah* and fetching him out of priſon. To conclude
Iudg. 10.13 this argument; hath not God himſelfe oft denyed helpe to
Exo. 32.11 his people, and forbidden men to pray for them, or them to pray for themſelues, and yet for all that holpen them? Was this any diſhonor to his diuine Maieſtie? Yea rather, As *Moſes* pleaded the honor of God therein; and as other being
Pſal. 79.9. (as it were) forſaken of the Lord, *craued his helpe, and to be deliuered out of their trouble for the glorie of his name:* And as *Samuel* aſſured the *Iſraelits*, being in great diſtreſſe and feare,
1 Sam. 12. 22. *that the Lord would not forſake them for his great names ſake, &c.* ſo the Miniſters before ſilenced, and ſtill in great diſtreſſe doe hope they may now plead for the free courſe of the Goſpel,
Pſal. 90.15 and for comfort, *and to be made glad according to all the dayes, wherein they haue beene afflicted*, for the greater honor of all the States of *Parliament:* and for the greater glory of his gracious Maieſtie it ſelfe.

As hitherto in the ſame priuiledge whereby other ſubiects preferre their complaints and cauſes, to the High and moſt Honorable Court of *Parliament*, I haue exhibited the former arguments for the enlargement both of the Goſpel it ſelfe, and of the Miniſters thereof hitherto moleſted, and like daily ſo to be, vnto the graue and wiſe conſideration of your ſayd Court, ſo now I will be bold vpon the ſame freedome and libertie of other ſubiects, to exhibit alſo ſome other things to your ſayd Court, which much likewiſe concerne Gods glory, and the common good, both of Church and Common-wealth within his Maieſties Kingdomes.

43 *Reaſons for ſuppreſſing or conuerting of Papiſts.*

First therefore I will beginne with Papiſts, to ſhew ſome reaſons for the better ſuppreſſing or conuerting of them, as hauing mentioned them before. Now becauſe they are of diuers ſtamps, ſome plaine Recuſants and ſome Church Papiſts, ſome obſtinat, ſome ignorant, and ſuch as are Papiſts, rather to pleaſe ſome other, then of any conſcience. May it pleaſe

pleaſe your Honorable Court to conſider of all theſe accordingly. Open Recuſants, and Church Papiſts, are not much vnlike one to another. Only as a ſecret enimie is more dangerous then an open one, as is manifeſt by diuers ſentéces and examples of the Scripture. *Abner* and *Amaſa*, being both vnawares ſlaine by a falſe kiſſe of *Ioab*: as alſo our Sauiour by the like of *Iudas*: and *Gedaliah* with all his companie, being put to the ſword by the pretended friendſhip of *Iſhmael*; As (I ſay) ſecret enemies are more dangerous then open, ſo are Church Papiſts more dangerous then open Recuſants, becauſe vnder colour of comming to Church they are more hardly diſcerned. Notwithſtanding they that are wiſe may know them. Firſt by being from Recuſants ſuddenly conuerted to come to our Churches and exerciſes of Religion; becauſe the kingdome of God is not like to *Ionas* his Gourd, but to *a graine of muſtard ſeed*: and hauing beene conuerted only by ſome priuat perſuaſions, or by preſent or hoped for kindneſſes of men, &c. and not by any publike Miniſterie. Secondly, By their late and ſlacke comming to the Word, and by their looſe attention therunto, whiles it is preached, but ſpending the time in talking and whiſpering with other, or in reading of prayers, or of ſome Popiſh Booke. For *he that is of God heareth Gods Word: he that is borne againe deſireth the ſincere Milke of the Word.* Thirdly, By their priuat ſpeeches eyther for Poperie, or againſt the truth or the louers of it, as ſome of the *Ephraimits* were knowen not to be *Gileadits* by their tongues. Fourthly, By their Farmers, and Seruants and companie; For *Noſcitur ex comite qui non cognoſcitur ex ſe*, and *birds of a feather will flye togeather.* Fifthly, By their coldneſſe in ſpeaking or doing any thing publikely for the trueth. For as *to whom a litle is forgiuen he loueth little*, ſo *to whom much is forgiuen he loueth much.* Sixthly and laſtly, (if they be great perſons) By their preferment of Papiſts to ſuch preferments as are in their power.

Pſal. 55. 20 21. Prou. 26. 18 23. 24. 25 2 Sam. 3. 27 and 20. 10. Mat. 26 49 Luk. 22. 47 48. Ier. 41. 2

How ſecret Papiſts may be knowne.

Ionas 4. 6 Matth. 13. 31.

Ioh. 8. 47 1 Pet. 2. 2

Iudg. 12. 6.

Luk. 7. 47

44

All grounded Papiſts, Recuſant and other are ſo much the more dangerous, becauſe as Satan by little ſinnes preuayleth

All Papiſts dangerous.

with men for greater, ſo do they by inſinuation into Princes for ſmall matters oftentymes bring their purpoſes to paſſe for greater. As no humane Lawes alſo will reclayme Papiſts without the libertie of the Word, ſo neyther will any clemencie of Princes do them any good without ſeueritie. They can no more liue without treacherie, then without eating, drinking, and breathing. Frendſhippe doth rather harden then mollifie them. Theſe things are manifeſt by their continuall treaſonable practiſes againſt our late moſt Noble Queene, and againſt our preſent dread Soueraigne, as likewiſe againſt other Princes in other Countreys. The more fauour hath beene ſhewed them, the more they haue lifted vp their heeles, againſt ſuch their fauourers. The more that other are for *peace and ſpeake thereof, the more they are for warre.* Many good Lawes haue beene already made againſt them, and are yet in force. But what difference is there betwixt no Lawes at all, and no execution of Lawes? Little, but this, that where there is no Lawe, there cannot in Iuſtice be any puniſhment: but where there are Lawes, there may be execution when God ſhall giue the Magiſtrates hearts ſo to doe. Some of the Lawes alreadie are for death of ſome offenders in that kind. Other are but *pecuniarie*, whether theſe alſo are not to be made capitall I leaue to the wiſedome of your Court to conſider by the expreſſe Law of God in that behalfe, againſt all intiſers to Idolatrie: as alſo by other Lawes for death againſt leſſe tranſgreſſions both of the Firſt, and alſo of the Second Table. And touching that place, *Deut.* 24. 7. againſt men ſtealers, and makers of merchandize of them, who do ſo highly offend in this kinde as Papiſts, that ſteale men from God, from their Soueraignes and make merchandize of their Soules to the Deuil? Do they not alſo rob men of their temporall goods, to enrich their Pope and Ieſuits, whereby the kingdome of darkeneſſe may be the ſtronger againſt all other kings and kingdomes? Are not ſuch Papiſts murderers oftentimes of Princes, euen of their owne Religion? As alſo repentance of other ſinnes puniſhable with death,

Pſal. 120. 7

Deut. 13. 1 &c.

Exo. 21. 16 Deu. 14. 19 and 20. 18, and 24. 7

death, will not free men from death, so it is worthy consideration whether repentance of Popish idolatrie, be sufficient to discharge men from the punishment of death. Yea, there may be question, whether they do truely repent of such Idolatrie, that do not test ſie the same by willing submission of themselues to Gods Lawe for death in that behalfe. Yet for the tyme to come, death may be preuented, and increase of Poperie suppressed, if some sharpe Lawe in the meane tyme be made for restreyning both of men and women from going beyond the Seas, and there becomming *Iesuits* and *Iesuitesses*: as also of all here at home from yeelding any maynetenance vnto them in those places.

The Lawes of Denmark and Sweden, as also the due execution and good effect thereof, are worthy to be considered in this case.

45 If notwithstanding the premises vpon indicious consideration of them, it shall be thought meet to shew them that now are or shall be mercie for life, yet being by their fruits knowen to be Papists, why should they be admitted into Parliament for making of Lawes who themselues will not obey, tyther other good Lawes of men, or the Lawes of God that are without all exception? Yea, why also should they haue any authoritie in the Countrey, or offices or places of great worth in any Courts Temporall, or Ecclesiastical? Especially it semeth vnfit for them to be of his Maiesties Priuie Counsell, that haue taken so ill Counsell for their owne saluation, and will take no better. For how will they, or can they do any thing against Papists, that are such themselues?

46 Touching Recusant Papists only refrayning from Church and hauing no priuat Masses at home, (if there be any such) and being aboue 21 yeares of age, may it please your most Honorable Court to consult of the confining them to their owne houses, or some other, and restreyning them from all talke with any strangers, but in the presence of some sound and sufficient Ministers, and of some Religious Iustice of Peace, as also of stinting them to a certayne number of seruants, and of inioyning such seruants of both sexes to some common Badge openly to be alwayes worne, wherby to be

discerned and shunned of all men; so also further, of taking their Children of aboue a certeyne age from them to haue Christian education with kind vsage where their Popish parents or otherlike friends may haue no acceſſe vnto them, neyther the children themselues know, where their parents are, and yet to haue sufficient allowance from their parents according to their state, such parents also themselues to haue mayntenance out of their owne demeanes: but the ouerplus to be conuerted to the Kings vse, till the full age of such children, and their open renouncing of Poperie.

47 *Against mariage with Papists.*

2 Cor. 6. 14 Exo. 34. 16 Deut. 7. 3 Gen. 6. 2 &c. Ezr. 10. 14 Neh. 13. 26 1 Kings 16 29. 30. 31 2 Chr. 21. 3 1 Kings 11 1. 4 Deu. 22. 10 Matth. 7. 6 cha. 15. 26. 2. Pet. 2. 22 P. M. in 1. King. 3. 1. and 11. 1. and loci com. class. 2. p. 149. Cal. Epist. 103. 104. 299.

Forasmuch also as all beleeuers are charged not *to be vnequallie yoaked with vnbeleeuers*, and the *Israelits* were often forbidden to make mariages for themselues or for their children with any of the Heathen Nations bordering vpon them, and that all other sinnes, for which the Lord drowned the whole world, but eyght persons, are attributed to the mariages of the sonnes of God (that is professors of the worshippe of God) with the daughters of men, that is of the Heathen and Idolaters: Forasmuch further, as for this sinne *Nehemiah* caused such of the *Iewes* as had made such mariages, and had also children by such mariages, to put away their wiues: as also that some kings of *Israel* are condemned for marying with Heathen women: and so likewise of the kings of *Iuda* for like mariages with the daughters of the kings of *Israel*: and that the fall of *Salomon* himselfe is ascribed to the like cause, not only by *Nehemiah* in the place before alleaged, but also else-where. And againe, forasmuch as the *Israelits* might not plowe with an Oxe and an Asse togeather, and therefore much lesse Christians may ioyne themselues in mariage with Idolaters, such as all Papists are in the highest degree: And yet againe, forasmuch as we may not giue holy things vnto Dogs, nor cast our pearles before Swine, and therfore much lesse giue our selues to such as are called Dogs and Swine: And further, forasmuch as *Peter Martyr*, and Master *Calvin*, with other sound Diuines and diuers both ancient Fathers and also Councels haue written and determined

mined much againſt mariages of Proteſtants with Papiſts, Is it not well beſeeming the wiſedome of your moſt Honorable Court by ſome ſeuere Law to reſtreyne ſuch mariages for euer hereafter within this his Maieſties Dominion, that ſo there may be the leſſe feare of ſuch increaſe of Poperie for the times to come as lately hath beene?

Touching the ſeueritie before mentioned againſt Recuſants, and Church Papiſts, may it pleaſe your Honorable Court herein alſo to conſider of Mungrill Papiſts, halfe fiſh, halfe fleſh; neyther fiſh nor fleſh, nor (as we ſpeake) good red herring: which ſometyme indeed come to Church to auoyd the pennaltie of former Lawes, but neuer come to the Supper of the Lord, but at ſuch tymes as men are ſpecially inioyned therunto, do flutter vp and downe, and ſhuffle from place to place, where they may beſt lurke, and ſo receiue not in ſeauen yeares togeather, if euer at any tyme: pretending for themſelues (being any where called into queſtion) ſome ſuites of Law, or ſome other ſuch ſleeueleſſe excuſe. Neyther alſo are the familiar acquaintance of ſuch Papiſts altogeather to be forgotten: what alſo if it ſhould pleaſe your Chriſtian wiſedomes to make ſome Act for the fruſtrating of the laſt Wills and Teſtaments of ſuch as hauing pretended themſelues Proteſtants in their health, in their ſickneſſe vnto death ſhall profeſſe themſelues *Romane Catholikes*, as alſo make voyd what ſoeuer former Act they had made for diſpoſing of their ſtates, or any part thereof: and their ſayd ſtates to be eyther confiſcate to his Maieſtie, or tranſlated to their next kindred, that had giuen good Teſtimonie of their being ſound Proteſtants: with this *Proviſo* notwithſtanding, that vpon their reuolting to Poperie, euery ſuch Act to be voyd? for the bodies alſo of ſuch ſo deceaſſing to be buried in ſome ignominious manner, and in ſome place of reproach? Forasmuch likewiſe as many Purſiuants ſent to ſearch the houſes of ſuch Papiſts, ſeeme at the firſt much to bluſter, till they meet with ſome Siluer drops for calming their tempeſts, were it not meet that this ſhould be preuented?

48 *Mungrill Papiſts.*

In

49 In all these things I prouoke not to crueltie, but to Iustice?
Prou.29.4. such as whereby *a King maintayneth his countrie*, it being a
speciall part *of a wise King to scatter the wicked, and to cause the*
Prou.21.3. *wheele to go ouer them*: and the doing of such iustice *being*
1 Sam. 15. 22. *more acceptable to the Lord then sacrifices*: *and the throne of*
1 Kings 2. 46. *Salomon* being then sayd to be *established in the hands of Sal-*
Iosh.7. *omon*, when he had executed iustice, euen vpon his brother
2 Sam.21. 1, &c. *Adoniiah*, and vpon *Ioab*, and *Shimei*. Did not *Israel* also fall
before little *Aie*, till iustice was done vpon *Achan* for his
sinne secretly committed? And was there not a famine in all
Israel till *Dauid* had granted iustice against seauen sonnes of
Saul, for his sinne against the *Gibeonits*, which had beene the
cause of the sayd three yeares famine? How was the Lord
1.Sam.15. displeased with *Saul* for his mercie to *Agag*? And with *Ahab*
1.Kings 20 42. for letting *Benhadad* a king of another Nation *go out of his*
Num.33. 55. *hands, whom he had appointed to die*? Were not the *Canaanites*
Iosh.23.13 Iudg.2.3. also contrarie to Gods commandement suffered by the *Israe-*
lites, prickes in their Eyes, and thornes in their sides? O right
Honorable, I humblie beseech you to consider that the
Amalekites withstanding only the *Israelites* as they were going
to the earthly *Canaan*, and the *Aramites* that oppugned only
their outward state, and the other before mentioned were
not such aduersaries as the Papists be, that are all members
2 Thes. 2.3 Apoc. 18. 20. 21. of the Man of Sinne, *the Child of Perdition*, who cannot escape
that horrible destruction that the Lord hath threatned,
Apoc.19.1 &c. wherin men and Angels shall reioyce; and which are enimies
to the euerlasting saluation of all Gods people. Seueritie
therefore against obstinate Papists, is no crueltie, but great
honor to God, and great mercie to our Soueraigne, to his
Royall Posteritie, to all his Kingdomes, and to all ignorant
Papists themselues. Worthy of euerlasting remembrance is
the gracious promise of God vnto *Iehu* for that that he had
done to *Iezabel* and the rest of the house of *Ahab*, and their
2 Kings 10 36. adherents, and to all *Baals* Priests, *Because thou hast diligently*
executed that which was right in mine Eyes, and hast done to that
house of Ahab according to all that was in my heart, therefore
shall

shall thy Sonnes sit on the throne of Israel to the fourth generation. O the flourishing state of this Kingdome, and the great honor of Queene *Elizabeth* in all other Kingdomes, with her admirable prosperitie, that would not vouchsafe a good countenance to any knowne Papists. Many curses she had from the Father of Papists at *Rome*, and from his Imps here at home, *but the same being causelesse came not to passe*; so did not their practises against her: Yea, she and her people prospered the better at home, and against all forreine Enemies. Prou. 26.2

Let it not seeme strange, right Honourable worthies, that I haue beene so plentifull in this argument. By the hellish Powder treasons which should haue destroied good and bad (that Hell it selfe doth not) a man, a meere reasonable man, much more a man instructed in the Word of God, would haue thought, that all Poperie and Papists, would here and elsewhere throughout the Christian World, as also with the Heathen themselues, haue been had in perpetuall detestation, and everlasting execration. But it is one of the greatest wonders of the World, that euer since Poperie hath the more encreased: and that, not amongst persons only of low degree, but of high and Noble ranke: as also that Papists old and new haue been more insolent, and lifted vp their hornes higher then euer since the bitter daies of the late bitter Queene *Mary*: as if by the said most diuelish Conspiracie, both Poperie and Papists had prevailed with his most excellent Maiestie, and won grace and favour with him; the which God forbid that any true hearted Christian, and loyall Subiect, should euer haue cause to thinke, or imagin. The former insolencie likewise of the Papists (or at least of some of that faction) is now growne to that heighth, that such true Christians and loyall Subiects, as before I mentioned, may now feare the companie of any whom they know not, either trauelling by the High-way, or in any other place. Not long since, a lustie young gallant, of no small place (if persons and state may be iudged by Apparell, and Attendance) falling into companie of a meane man in the way, yet of good vnder- 50

The insolencie of Papists since the Powder-Treason.

ſtanding, and religiouſly affected, and by ſpeech finding him ſo to be, for a while ſoothed him vp, ſpeaking as he ſpake, and commending preaching as he did: but at laſt he vnmaſked himſelfe, and by diuers words ſhewed himſelfe in his colours to be a friend of Poperie; and not only an aduerſarie, but an enemie to the Goſpel, and of the preaching thereof: verie roughly breaking forth into theſe bloodie words, ſutable to the bloodie Religion of the Scarlet Whore, and ſaying, It were a good deed to ſheath my Sword in thy body. O right Honourable doe not ſuch things preſage ſome further ſore to be breeding? Is it not time to looke to ſuch? And haue not all well affected to the Goſpel, to his Maieſtie, and to his Kingdomes need to pray much, and to looke to themſelues, and to be wiſe as Serpents, and in their trauels and elſewhere to beware of ſuch Crocodils?

51 *Why nothing hath been ſpoken againſt toleration.*

In all the premiſes for more ſeueritie againſt obſtinat Recuſant Papiſts, eſpecially known to haue Maſſes in their Houſes for the time to come, or to goe to Maſſes elſe-where, I haue ſpoken nothing againſt tolleration: First, Becauſe if the premiſes ſhall take place, there needeth nothing in that behalfe. Secondly, Becauſe his Maieſtie hath heretofore by the Lord Chancellor then being publiquely and graciouſly in his Court of Starre-Chamber ſignified his Princely reſolution to the contrarie: and that if he knew his Princely Sonne would encline that way, he would doe his beſt endeuour to diſinherit him. Thirdly, Becauſe he hath not long ſince, but euen lately almoſt, cauſed certaine Diuines to ſignifie as much in their publique Sermons at *Paules*-Croſſe in *London*. Fourthly and principally, Becauſe the ſame is teſtified by that moſt learned and reuerend Biſhop now Prelat of the Garter, in his learned anſwer (intituled *Tortura Torti*) to a Booke of one that called himſelfe *Matthæus Tortus*, who wrot his Booke againſt the Apologie of our Kings moſt excellent Maieſtie. In this anſwer to the ſaid Book of the ſaid pretended *M. Tortus*, the ſaid reuerend and learned Father writeth thus *verbatim*, word for word, *Nec in eo Regi audiendus, quòd conſilium dat, de*

In the end of page 81 and beginning of page 82.

de Religione liberè habenda. Integrum hoc iam illi non eſt. Nam (quod cum eâ quæ decet reuerentia dictum velim) non ſemel periurus fit, quin bis ſi te audiat. Qua enim (ſi qua eſt fides his datæ conſcientiæ) vel conſcientia, vel fide ferret in regnis ſuis ritus veſtros, vel vſum eorum publicum, qui ſuſcepta primum Scotia, ſuſcepta dein Anglia corona regia, vtrobiq; ſolenni ritu deo iuſiurandum præſtiti, de conſeruanda in ſtatu ſuo illa colendi Dei formula, nec alia, quàm quæ in regnis ſuis tum publice recepta, & vtriuſque gentis legibus ſtabilita eſſet. Quarum etiam ſe tum legum quarq; non minus quàm religionis ſanctiſſimè in ſe ſuſcepit defenſorem ſiue. Eo autem conſilium hoc tuum tendit vt nouator ſit, vt periurus, vt vterque ſit. Eſſet enim vterque, ſi vtroque hoc tam graui crimine, vel coronâ ſuâ, vel etiam vitâ ſecuritatem redimeret. Hæc vero quam a ratione prorſus aliennim, tu lector iudica? Regi noſtro præſertim, cui nulla hic apud nos periurij diſpenſatio ſperanda: cui nulla de Pontifice opinio, quod tam ſit omnipotens, vt ſuſcepti eum his iuramenti religione poſſit exoluere. These are the verie Words of the ſame moſt worthy Writer: the Engliſh whereof, I leaue to the Learned of your moſt Honourable Court. The premiſed Teſtimonie conſidered, What loyall Subiect, can ſo baſely, or wickedly conceiue of h s Maieſtie, as that he ſhould euer yeeld to a toleration of that damnable Religion, againſt which he hath ſo often written, proteſted, and ſworne? So much the leſſe, are all true Subiects to conceiue any ſuch thing, becauſe by a toleration, as things now ſtand, not onely the Kings Maieſtie himſelfe ſhould be guiltie of the crimes mentioned in the former teſtimonie; but alſo all the Iudges of the Land, who are all ſworne to the execution of the Lawes alreadie enacted againſt Poperie and Papiſts: neither ſo only, but alſo all other Iuſtices of the Peace in the Countrey; all Maiors, Bailifes, and other chiefe Magiſtrates in all Cities and other Townes Incorporate. The forme alſo of Iuſtice in adminiſtration of Oathes, to Iurors, &c. ſhould be changed. Alas, alas, What a confuſion would this make? And what might all the Land feare for ſuch doing? If the Lord will not hold him guiltleſſe that any way taketh his Name in vaine, What may be

feared when all the Magistrates of an whole Kingdome shall be guiltie of the same in the highest degree?

52 *Ignorant Papists.*

Touching ignorant Papists, oh that some order might be taken for the reclaiming of them, by louing, kind, and diligent instruction by men of discretion, and wisedome well fitted so to doe. Certainly the neglect hereof hath beene great, and somewhat scandalous to the State. Many haue beene greedie of their Money, and readie to beg the *pecuniaria multa* of absence from Church. But alas who hath by good instruction laboured to bring them to Church, and to the sauing knowledge of the Truth? Something likewise might haue beene inserted for disarming of Papists; but because somewhat hath beene done in this kind, therefore I say the lesse, onely order would be taken for renewing thereof yeerely, and for better search of their houses in that behalfe without any foreknowledge of any such matter, whereby to conuey their Armour to their Farmers, or other Friends, or hide them in the Ground, or put them into Hogsheads, or Pipes, as if the said Vessels were full of Wine or Beere.

53 *Against Oathes.* Hos. 4. 1. 2. Zech. 5. 2. Ier. 23. 10.

The abounding of Oathes and Blasphemies in this Land, notwithstanding the manifold Commandements and fearfull threatnings of God against these sinnes, and also the pride that men take in these sinnes, would require some thing to be spoken of them, least we partake of the Iudgements belonging vnto them. But hearing some speech to haue been alreadie for some order to be taken for repressing of them, I will forbeare all further speech in that behalfe. Onely touching the Oath *Ex officio*, and the Oath tendred to Churchwardens, and Sidemen, as the first hath been largely declared by diuers learned iudicious Lawyers to be against the Lawes of the Land, especially by that renowmed Gentleman, Master *Morris*, late Attourney in the Court of Wards: and is knowne so to be to many of your Honourable Court: as also the same hath been condemned openly in Westminster Hall, by the Iudges of his Maiesties most Honourable Bench, euen to be against Law, Reason, Religion, and Conscience, none but Time-seruers daring

The Oathe Ex officio

daring to denie the ſame, ſo touching the other, Maſter *Lambert* of *Kent*, a learned Lawyer, and Iuſtice of Peace, by the authoritie of that ancient Iudge, Maſter *Fitz-Herbert*, in his *Natura brevi*, hath in his directions for Iuſtices of Peace in giuing their Charges at Quarter Seſſions, ſet it downe for a ſpeciall Article to be enquired, whether any Ordinaries in their Courts doe impoſe the ſame. *viz.* Any Oathe to any of the Kings Lay people in any cauſes ſaue only in matters Teſtamentarie, and Matrimoniall. The ſame alſo to be contrarie to Law is further euident by the expreſſe words of the Regiſter, that hath the grounds of our Law, and the forme of all Writs for Law. The daily impoſition notwithſtanding of this Oath in all Eccleſiaſticall Courts by all Ordinaries, being troubleſome to many tender conſciences, if it might pleaſe your moſt Honourable Court to take ſome order therein, it would doubtleſſe be a meanes of much peace, and great comfort to many good Chriſtian Soules. That ſome obiect Churchwardens & Sidemen not to be meere Lay men, many Lawyers can eaſily anſwer. And how can they be but Lay men (as things now ſtand) that are neuer accounted of the Clergie, that haue no Eccleſiaſticall ordination, that enioy no benefit of the Clergie, but only that which euerie one that can but reade enioyeth in ſome caſes of Felonie. The taking of this Oath is the more troubleſome, becauſe the Articles are ſo many, and variable according to the varietie of Ordinaries, of Times, of Dioceſſes. For ſometime one and the ſame Ordinaries doe differ in their owne Articles. The cuſtome alſo of mens ſwearing, and forſwearing themſelues herein maketh them the readier to periure themſelues in other matters. To this point of the Oath *Ex officio*, eſpecially miniſtred vnto Churchwardens, may be referred all ſuch Articles as concern matters not belonging to Eccleſiaſticall Courts. Such is the Article for not paying rates to the Poore. The which notwithſtanding ſome Eccleſiaſticall Iudges haue acknowledged not to belong to their Courts, yet ſome poore men being preſented by vertue of that Oath for not paying haue beene

much moleſted, and at the laſt alſo excommunicated. The like may be ſaid of ſome other Artcles throughly examined.

54 *Againſt Witches.*

Againſt thoſe that are called good Witches, ſome order to be taken were the better, becauſe by ignorant and irreligious people, they are not ſhunned, but rather honoured. Thoſe that are accounted euill Witches, are puniſhed, but theſe are recompenſed as if they were indeed, as *Simon Magus* was eſteemed to be in *Samaria*. The other by the Deuil bewitch the bodies and goods of men: theſe by the ſame Deuil bewitching the minds and ſoules of men, doe more hurt then the other. They vſe good words, but without vnderſtanding, and ſuch as are not appointed for working ſuch good works. Such good Witches alſo for the moſt part are void of all other good workes, and moſt profane, irreligious, and ignorant of Gods Word: and contemners of all exerciſes of Religion. In their workes alſo they reſpect not Gods glorie, but their owne gaine: working alſo either without any other meanes, then only words, or by ſuch meanes as haue no vertue in them for working ſuch things: but rather the contrarie, yet be vſed by them only to cloake their wickedneſſe, & to bleare the peoples eies. There is alſo another kind of Witchcraft more ſecret then the former, and yet much worſe and more dangerous, verie hard alſo to be diſcerned, yet I doubt not, but ſuch as may be found by your wiſedomes ſeriouſly applied to the ſearching of it, & the effects whereby it may be diſcerned. This is that inchanting of the mind ſuch as it ſeemeth *Simon Magus* vſed in making the *Samaritans* thinke, *he was the great power of God:* ſuch as whereto *Paul* ſeemeth to allude when he ſaith, *O fooliſh Galatians, who hath bewitched you.* God indeed ruleth the heart: yet by this meanes ſometimes in his Iuſtice, as well as by other: giuing the Deuil power as well to worke vpon the mind as vpon the bodie: Was it not he to whom the Lord gaue power, both to enter into *Ahabs* falſe Prophets to lye vnto him; and alſo into *Ahab* himſelfe, to beleeue the ſaid falſe Prophets? Who but he, firſt bewitched (as it were) our firſt Mother *Eue* (hauing no inward euill of her ſelfe) to eate

Act. 8. 10.

Gal. 3. 1.

1 King. 22. 22.

Gen. 3. 6.

cate of the forbidden Fruit? If he had not had ſome ſecret footing within, he could neuer haue ſo preuailed by all his outward temptations. How alſo did Satan *prouoke Dauid to number Iſrael*, but by his ſecret working inwardly? It is alſo reported of *Cyprian* that before his conuerſion he tryed by Magike to draw a young Virgin to haue committed filthineſſe with him, though the Deuil himſelfe confeſſed he could not preuaile becauſe of her Faith. Neither he by the Deuil, nor the Deuil at his requeſt would haue attempted it; but that both thought it might be done. And no doubt, but that by this meanes mariages are made of ſome, the one partie without ſuch meanes vtterly abhorring the other, and after mariage ſhewing that they neuer maried in any true loue. Here I beſeech you giue me leaue to remember you of that, that Maſter *Tyndal* writeth in his Practice of Prelats, of *Charles Maine* King of *France*, and created Emperour of *Rome* by Pope *Adrian*. This *Charles* ſo doted in his old age vpon an old Harlot, by meanes of an enchanted Ring vpon her finger, that he could neuer endure her out of his ſight. Yea, ſhe dying, he embalmed her, and caried her in a Coffin with him whitherſoeuer he went. At laſt his Lords being wearie thereof, and ſuſpecting ſomewhat, opened the Coffin, and found the Ring vpon her finger: which one of the Lords tooke off and put on his owne finger. After this, *Charles* left his dotage vpon her, and doted as much vpon that Lord: but the Lord being in time wearie thereof, doubted ſome euill to be in the Ring, and therefore tooke it off, and threw it into a Well, at *Acon* in *Douchland*, in a foule Mariſh; where notwithſtanding the ſaid *Charles* alwaies after remained, and built a goodly Monaſterie in worſhip (as they vſe to ſpeake) of our Lady. Pardon me (I humbly beſeech you) if herein I haue beene too tedious. For it is well worthy your graue conſideration, as the which may be a thing dangerous, not only to ſome priuate & meane perſons, but alſo to other of great eminencie, and therefore alſo in them to whole Countreys. In which reſpect, if by your wiſedomes ye ſhall take ſome order to preuent it, ye may 1 Chro. 21. 1. &c.

doe

doe greater good thereby, then many can conceiue, and for the which many may haue the more cause to blesse God for you. Though such shallow heads as mine owne and some others, cannot easily see how it may be preuented, yet I doubt not but that your wisedomes will by deepe consideration of it see some meanes either to preuent it, or so seuerely to punish it being made euident, that afterwards none shall so dare to offend in this kind as before. Surely that wise and iust God that hath so often and streightly commanded no Witches to be suffered to liue, hath also giuen wisedome to some for finding these out.

Exo.22.18
Deu.10.11

For the religious obseruation of the Lords day.

55 For the Religious obseruation of the Lords day, many good motions haue heretofore beene made in Parliaments which alwaies (as hath been reported) haue been most hindred by such as should most haue furthered them: and that because they haue more loued their owne ease and pleasure in eating, drinking, and playing, then the glorie of God, or Saluation of his People. Therefore such haue pleaded for libertie, in walking, bowling, carding, and tabling, more then for preaching or hearing Gods Word. Oh therefore that your Honourable Court would now at the last take some order for reformation of all abuses of this day, by gaming, buying, and selling, trauelling, especially of common Cariers by Horse, and by Wagons, or Carts, &c. The neglect of this day is the neglect of all duties, and plainly argueth a profane man. This day cannot be throughly sanctified without diligent preaching forenoon and afternoone: or at least a profitable Sermon in one part of the day, and good catechising, and plaine teaching the Principles of Religion in the other part: the extreame ignorance of all sorts and of all ages necessarily requiring the same. Such as plead one Sermon enough to be meditated on all the day, may as well say that one is enough for med tation of an whole yeere. A second Sermon, or the afternoones catechising in good manner, will not hinder, but further the preaching of the forenoone. It restraineth also the people from vaine exercises, from drinking, and gusling, and the like.

The

The abuſes of this day cannot be reformed, neyther can there be ſuch preaching and catechiſing without ſuppreſſion of nonreſidencie and pluralitie of liuing. It is as truely as commonly ſaid by ſound diuines, that *they that teach by Vicars and Curats, and not in their owne perſons, ſhall goe to heauen by Vicars and Curats, and not in their own perſons.* *Qui vicaria opera* (ſayth Doctor *Whitaker*) *vtuntur, ij non niſi vicariorum merito eadem & ſalutem expectare poſſunt.* So ſay other diuines againſt whom no exception can be taken. *Qui per alium munere ſuo prædicandi defungitur, habebit ſalutem vicariam, ſed pœnam perſonariam. Ibit ille in gehennam per ſe, in Paradiſum per alium.* The ſame is to be ſayd of pluralitie of liuings: becauſe pluraliſts cannot but be Nonreſidents, and teachers by other. Neyther is the reformation of theſe enough for the better ſanctifying of the Lords day, and for the better inſtructing of Gods people without the reformation of Miniſters themſelues touching their liues and conuerſation: whereby oftentymes they do more hurt then good by their Miniſterie, how ſound and diligent ſoeuer. And in reſpect of theſe enormities of Miniſters, ſuch people as liue vnder them may well complayne as the woman of the *Shunems* ſonne did being ſicke vnto death, *My head, my head.* The ſufferance of all theſe nonreſidents, pluraliſts, and ſcandalous Miniſters is a great blemiſh to our Church, and the bane of many ſoules: yea alſo, the ruine of learning; though pluralities be maynteyned as meanes for preferment of learning. For whiles one hath much or too much, an other hath nothing. To ſerue the cures alſo of ſuch nonreſidents and pluraliſts, many yong ſchollers not grounded in learning, are taken from the Vniuerſities, and ſo cannot ſtay till they be fit to do good in the countrye. By theſe meanes alſo the Miniſterie is brought into great contempt, whiles Nonreſidents themſelues goe for Maiſters, and their Curats be accounted but Seruants, and are ſo called. Some alſo of ſuch great Maſters make their Seruing-men Miniſters to ſerue their Cures, and account that a great reward of their good ſeruice. If any haue able Curats,

56 *Againſt Nonreſidencie.*

De pontif. Romano cont. 4. q 4.

D. Morton Apol. part. 1. cap. 20.

2 Kin. 4. 13

and such as take paynes in teaching, what iniquitie and iniustice is it for them to suffer other to take such paynes for a small stipend, and themselues liuing idly to haue all the gaines? And that sometymes when their Curats haue a greater charge of children then themselues? Some of these great Masters also will not suffer their sayd Curats to preach twise in a Lords day. The inscription of some of their owne canons seemeth more to condemne these enormities, then the canons themselues.

57 *Able Ministers may haue sufficient maintenance without pluralities.*

Euerie able Minister may haue sufficient mayntenance without such pluralities. I meane sufficient in sober sort without prodigalitie to maynteyne himselfe and his charge, able notwithstanding to keepe conuenient hospitalitie, and yet to leaue some thing to his children. Such mayntenance may be prouided by vniting diuers small Churches, as especially in cities and townes, so sometymes also in the countrie: which is the more necessarie, because many Parishes haue not a conuenient auditorie. For as the Orator sayd of an Orator, *Quemadmodum tibicen sine tibiis canere non potest, ita nec Orator sine multitudine eloquens esse potest*, so may it be sayd of the Ministers of the word, that the paucitie of some auditories doth much discourage them, and coole their zeale: but full congregations do put life into them. And were not a man of good gifts better to imploy them vpon some good companie, then to spend his tyme and strength vpon a few? From some liuings also that are now very great, and yet haue but a few people, somewhat might be detracted to the supply of other. Are there not many Impropriations worth 400 or 500 yea 600. *li. per annum*, where the Minister hath but 20. *li.* stipend (perhaps also his diet to line in slauish manner in some Gentlemans House, as a Fellow to other Seruingmen) or some other small maintenance? Ye are wise to whom I now speak, more largely to consider of these things. Moreouer, how might the Lands of Cathedrall Churches now chiefly imploied for maintenance of idle Singingmen, Quiresters, Organ plaiers, Canons, and petite Canons (as they call them) Virgerers,

Virgerers, Doorekeepers, and such like, be conuerted to the maintenance of preaching the Gospel? The Temple of *Ierusalem* being defaced, wherein such singing and Musike was only commanded, why should God now be serued in one place more then in another? Is he not euerie where the same, and in the same manner to be worshiped? Why also may not all the Males of an whole Dioceses, be enioined at sometimes euerie yeere to appeare in such Cathedrall Churches as all the *Israelites* were commanded at sometimes to worship in the Temple at *Ierusalem*, as well as to haue God so to be worshiped in Cathedrall Churches, and not in all other? May not the Lord well say, *Who hath required this at your hands?* So likewise to vse the holy Scripture in this time of the Gospel, as in such chanting they are vsed, without vnderstanding or edifying of other, Is it not a plaine abuse of them? Were it not also much better for Prebends (if they still enioy their places) to take paines in some particular Pastorall charge (especially where there is but small maintenance otherwise) then to liue lurking idly in Cathedrall Churches? Diuers rich men also in diuers Corporat Townes, and else-where, hauing great tradings, now paying nothing, but two pence a yeere, or some other small matter for their Easter offering, as also other that haue no Trades but liue idly of their Lands (like Gentlemen as they say, but rather like loiterers) might be constrained to yeeld some maintenance to the Ministers *that labour in the Word, and watch for their Soules*. Why should their poore Farmers that perhaps occupie a Farme but of ten pound a yeere, and at a deere rate, and hauing nothing else to liue of, and yet haue great charges, pay thirtie or fourtie shillings a yeere to the Ministers, and they that haue diuers Farmes, for which they receiue rents, pay nothing? Yea they haue the more need so to doe, because it is harder for rich men to enter into the Kingdome of Heauen, then for other. Should not Soiourners also, yea and Seruants, especially hauing good wages, being partakers of the Word, communicate to him that teacheth? The Apostles before

Isa. 1. 12.

Gal. 6. 6.
Heb. 13. 17

Marke 10 23. 25.

mentioned generall precept in this behalfe is without any exception.

58 But here leaſt any ſhould thinke me no friend to the ſufficient maintenance of able Miniſters, may it pleaſe you all to know me ſo farre from any ſuch thing, that I wiſh no ſuch Miniſters to haue leſſe then an hundred pound by the yeere: and alſo more, according to their gifts, to their charge, and to their former education: Some hauing been ſo brought vp from their youth and being ſo inexperienced in matters of this life: yea, ſome alſo being ſo deuoted to their Bookes, that other can better liue of an hundred pound then they of two hundred. It is alſo lamentable, that there is no better prouiſion for the Wiues and Children of godly and painfull Miniſters: whereby ſome ſeeme the more couetous, and ſome leaue nothing behind them. Sometime likewiſe a man liueth to the brinke of Harueſt, and then dying loſeth all his paines almoſt of the yeere before: the next Incumbent ceazing vpon all, and ſhewing no, or little mercie to the poore Widow and Fatherleſſe Children of his Predeceſſour. Did not the Lord prouide otherwiſe for the Wiues and Children of the Prieſts and Leuits in the time of the Law? And is it not farre otherwiſe alſo in all other reformed Churches at this day?

Perſons indebted not to be arreſted on the Lords day.

59 For better obſeruation likewiſe of the Lords daies, that priuate perſons may the better intend the publike exerciſes of Religion, were it not meet for perſons indebted pleading feare of arreſting to reſtraine them from comming to Church, and that ſometimes in truth, hauing eruell creditours, and yet being *ex animo* deſirous of the Word, were it not (I ſay) meet for ſuch to haue ſome ſecuritie by Law on thoſe daies, except (bewraying their Hypocriſie) they ſhall be found in ſome Inne, Tauerne, or Alehouſe in the places where they dwell?

Holy daies to be aboliſhed.

60 As diuers daies alſo heretofore called Holy daies are now altogither by Law abrogated, ſo why may not all the reſt yet remaining be aboliſhed for the better ſanctification of the Lords day. The diuerſitie of commodities of one ſort though neuer ſo bad, doth hinder the eſtimation and ſale of the beſt

of

of that kind. So doe theſe Holy daies (their difference from the Lords daies by the common ſort not diſcerned) preiudice the religious obſeruation of the Lords daies themſelues. Secondly, The retaining of theſe (being at leaſt fiue and twentie euerie yeere) cannot but greatly hinder the Common wealth of the Land. For let the loſſe of the labour of ſo many thouſand Trades men, and Labouring men of all Occupations as this Land affordeth be well conſidered, to how great a Maſſe will the whole loſſe amount. Thirdly, On ſuch daies many ſpend more riotouſly in drinking and playing then they get in two daies before or after. Fourthly, On thoſe daies how many quarrels, and other outrages, are ordinarily and yet moſt diſorderly committed. Fifthly, How many Gentlemen and other great men hauing buildings or other great workes in hand, by the abſence of their Workemen on thoſe daies (in what caſe ſoeuer their buildings or other workes for the preſent are) doe ſuſtaine great dammage? Sometime alſo ſuch Workemen doe ſo miſpend the Holy daies in glouſingland drunkenneſſe, that they are not fit for labour, either the next day, or two or three after. Sixthly, Few Maſters on ſuch daies can containe their Seruants from breaking out, & diſtempering themſelues ſo, that they are the worſe the whole weeke following: yea, ſometimes for their whole life after. Seuenthly, Some of the ſaid daies by publike authoritie are more ſolemnly to be kept then the Lords daies: and in reſpect of them the Lords daies with many do *vileſcere*. Eighthly, That time that is commonly called *Chriſtide* is more profaned then halfe the yeere beſides. More likewiſe in thoſe twelue daies is lauiſhly ſpent then in halfe of the yeere after. In ſome places alſo ſome poore men looſe more time and ſpend more money in gaming, then twentie times ſo many dinners and ſuppers are worth as they haue in ſuch great Houſes: When likewiſe men are in ſuch Houſes rioting, their Wiues and Children are in great want at home: yea now and then alſo in danger of their liues at their returne either by diſtemper of drinke, or by mad griefe with themſelues for that which they haue loſt. Ninthly, How many

Apparitors and Sumners on ſuch daies ſneake vp and downe, and prole here and there, ſeeking worke for themſelues, and for their maſters, by finding ſome whom they may preſent, for their worke or abſence from Church: themſelues neither on thoſe daies, nor on the Lords daies being at Church any where, but keeping their Church betwixt two Churches, and ſometimes in ſome blind and filthy Alehouſes. Many other the like abuſes and inconueniences might be alleaged of theſe daies, but theſe may ſerue for a taſt. God hauing aboliſhed ſome daies that himſelfe had ordained, and the Apoſtles hauing found fault with obſeruation of ſuch daies, &c. ſhall men thinke themſelues bound to obſerue ſuch daies as ignorantly haue been inſtituted only by men, at leaſt of more inconſiderate zeale at the firſt, then of any ſound Iudgement?

Col. 2 16.
Gal 4.10.

Tert. cont. Mar. lib. 4.
Idem de virgin. velandis.
Cyp. Ep. 63 ad Cæcilium.

Illud eſt verius quod prius; illud prius quod ab initio. Id ab initio quod ab Apoſtolis. And againe, *Veritati nemo præſcribere poteſt, non ſpatium temporum, &c. Dominus noſter Chriſtus veritatem ſe non conſuetudinem cognominauit, &c.* And *Cyprian, Si ſolus Chriſtus audiendus eſt, non debemus attendere, quid alius ante nos faciendum putauerit, ſed quid qui ante omnes eſt Chriſtus prior fecerit. Neq; n. hominis conſuetudinem ſequi oportet ſed dei veritatem, &c.* For ſome moderate recreation of Seruants at ſome times, your moſt Honourable Court can in your wiſedomes take order, though Holy daies be diſanulled, and that although ſome Maſters ſhould be mercileſſe in that behalfe. To conclude all for the ſanctifying of this day, may it pleaſe your Honourable Court, to conſider as of many other places of Scripture,

Ier. 17.42.
Ezek. 20.13 and 24 and 23.38.
Neh. 13.15

Iſai. 58. 13, &c. and the like: ſo eſpecially of the zeale of *Nehemiah* in that behalfe. The greater the worke of Redemption is then the worke of the firſt Creation, the more is the Lords day, for remembrance whereof our Lord reſted from the ſaid worke, to be regarded. This further will I add, that ſome order may be taken for inſtruction of poore priſoners, both on that day, and alſo at other times: either in the Priſon where they are, or in ſome more publike place: and that in ſuch places, and at ſuch times, as where and when their preſence

presence may be the lesse offensiue and noisome to other.

Before I passe altogether from this point of Holy daies, let me I humbly beseech you insert some thing worthy your Christian consideration, touching the time of Lent, because though it be no holier then any other time of the yeere, yet by some of the vulgar sort, yea also by some of better regard it is called the Holy time of Lent. Touching this I doe not plead for the abolishing of it altogether touching abstinence from Flesh: but only I refer the consideration of these things vnto your wisedomes: First, whether it were not better to be at some other time of the yeere when fresh Fish is more plentifull, and easily to be had, then to be continued still as it is, at such time as when there is almost none at all? The rather, because it is not vnknowne to diuers Learned in your Honourable Court that there haue been diuers times of Lent obserued in diuers Countreys: yea also, that there haue been in some one Countrey diuers Lents obserued in one yeere: though for shorter time then ours is: yet all called by the name of *Quadragesima*, but wherefore I confesse I know not. Secondly, I doe refer to your wisedomes, whether it were not fit for some mitigation of the vsuall strictnesse thereof: and that some libertie might be granted for the eating of Foules (as some were wont to eat of Water Foules) and of Conies, and some greater meats, the eating whereof might not be preiudiciall to the State of the Common-wealth? Because some not well able to purchase Licence to eat Flesh are of weake bodies, not able to feed of Fish, neither is Fish wholesome for them. Neither would this hinder the preseruation of Calues and Lambes, but rather further the same: because there being more libertie of other things men would be the better content to forbeare them. Thirdly, euen touching this thing also, were it not better for some libertie to be giuen to some poore men, that cannot well bring vp their Calues, or keepe them long (especially hauing but two, or three, or foure) and them that haue many to be more strictly tied to the bringing vp of a certaine number euerie yeere. If it be obiected that the former

61 *Lent.*

Euſ. Hiſt. Eccl. lib. 5. cap. 23. Socrat. lib. 5. cap. 22. Sozomen. lib. 7. cap. 19

former ſtrict obſeruation of Lent is neceſſarie for the better maintenance of the Nauie, to omit other anſwers that many of your Honourable Court can make to this obiection, may it pleaſe you to conſider whether for helpe hereof, the obſtinate Papiſts being ſuffered ſtill to liue (though their life may be our death, and mercie ſhewed to them may be cruelrie to the whole Land) then forasmuch as they attribute ſuch holineſſe to Fiſh (as not hauing periſhed in the Flood) it were not verie fit for ſuch and other Papiſts ſo remaining, to be reſtrained all the yeere long from Fleſh and to feed only of Fiſh? I doubt not but that the reſtraint of them all the yeere from Fleſh, would be as good for maintenance of the Nauie, as the reſtraint of all ſorts, only for a time. And oh how holy would ſuch Papiſts be by this meanes? Eſpecially if alſo of their owne accord they would forbeare all Fruit, and all things made of Fruit, Figs, &c. Marmalads, &c. Wine, and Beere, &c. as they which alſo periſhed in the Flood?

Choice of Parliament men to be free.

62 Moreouer, to proceed now to ſome other matters, as all in Parliament are in place of Fathers to this Kingdome, and as his Maieſtie in his late moſt gracious Proclamation forbad all choiſe of Knights & Burgeſſes to be made of any Bankrupts, and other greatly indebted, as likewiſe of any ſuſpected not to be ſound in Religion, and as your Parliament hath alreadie taken ſome order for the preſent in ſuch things, and ye haue moſt worthily acquited your ſelues in diſmiſſing of ſome vnlawfully choſen by Letters, or otherwiſe, ſo all poſteritie ſhall haue cauſe to bleſſe God, for ſome certaine Law now to be made for preuenting of ſuch euils for euer hereafter: and for making all vncapable of any place in that High Court that ſhall vſe any ſuch meanes for a place. Why alſo ſhould any Young men whoſe Sonnes ſoeuer be admitted into ſo great a Councell for making of Lawes for the whole Kingdome, that cannot well gouerne themſelues; and that are ſo young, as their Bils or Bonds for paiment of money are not good in Law? Is it not a Iudgement threatned by the Lord, viz. that

None vnder age to be of the Parliament

Iſai. 3.4. *he would appoint Children to be their Princes, and Babes to rule*

ouer

ouer them? If none be admitted into your Vpper Houſe, but ſuch as are of Age (except perhaps to ſee the order thereof, and to be the fitter for future times) why ſhould any of young yeeres be otherwiſe admitted into the Nether Houſe? The longer theſe grieuances haue hitherto been tollerated, the more high time it is now for them to be reformed. The like may be ſaid for preuenting of confuſion in Election of Burgeſſes, eſpecially of Knights for your moſt Honorable Houſe. This euill may eaſily be auoided, if Election be made by a kind of Scrutinie, ſome principall, wiſe, graue, and religious Knights and Gentlemen for Shieres, and other for Townes being appointed to take euerie mans voice in writing, and ſworne firſt to deale faithfully therein.

In the former conſideration, oh that your Honourable Senat would be pleaſed to take ſome order for more libertie for publike & priuate Faſts, as occaſion ſhall require the ſame. By Gods gracious bleſſing heretofore vpon ſuch Faſts (as in the yeere of the Earth-quake this laſt Easter one and fourtie yeeres: and in the yeere *1588*, and at other times) we may the more deſire the ſame now and hereafter. For certainly all Gods Iudgements being well conſidered, the ſecuritie of all ſorts in this behalfe, may be well thought to be the greateſt Iudgement of all other. Did not *Dauid* command all his people *to rent their Clothes, to gird themſelues with Sack-cloth, and to mourne for Abner, becauſe a Prince and a great man was that day fallen in Iſrael?* Alas therefore that we hauing ſeene the fall of ſome of greater worth then *Abner*, and had many other Iudgements beſides, ſhould thinke of no ſuch thing. Nay rather, the performance of ſuch exerciſes hath been accounted as pettie Treaſon. Many may meet and ſit daies and nights, eating, drinking, playing, and being drunke, and committing many outrages, and yet be in no danger, in no feare: But (woe is me that I may ſay ſo much) for ſome to meet either to faſt and pray, or to helpe one another by repetition of Sermons; or to confer only priuatly of ſuch things, as they haue heard publikely taught, &c. theſe meetings are accounted and con-

63 *Publike and priuat Faſts.*

1 Sam. 3. 34 38.

demned as conventicles. What a ſtrange thing is it alſo, that all other Churches of other Nations both abroad, and here in our Kingdome, ſhould haue praiers and faſting for the Prince and Princeſſe *Palatine*, and yet we ſhould neglect the ſame, that in the Bond of loiall loue to his Maieſtie ſhould be moſt forward in ſuch duties? Alas alſo, that in theſe preſent great diſtreſſes and perſecutions in *France*, and in the troubles of almoſt all other Countreys, we ſhould neither helpe them otherwiſe nor in this kind. Oh, the Lord keepe vs, from that
Iudg.5.23. curſe (before ſpoken of) that the Angel of the Lord inioined againſt *Meroz*, and the Inhabitants thereof. Eſpecially the Lord keepe vs from ſuch Traitors againſt his Maieſtie, againſt his Princely Sonne, againſt the Prince and Princeſſe *Palatine*, and their Off-ſpring, and againſt all his Maieſties Kingdomes, as ſhall ſecretly and vnder-hand perſwade any not only to neglect this holy dutie of faſting for them, but alſo condemn the ſame altogether in theſe daies of the Goſpel, as vnlawfull, and no way tolerable, but to be ſeditious and dangerous. Doubtleſſe there are too many ſuch amongſt vs, as vnder pretext of loialtie, are moſt pernitious and peſt ferous Traitours. And ſuch are not all they only, that doe vtterly cry down and forbid faſting; and thereby that helpe from Heauen (as much as in them lyeth) that the ſaid Prince and Princeſſe *Palatine* need abroad (and conſequently our King and his moſt Noble Sonne alſo, and therefore likewiſe all their Kingdomes, the good of the one being the good of the other.) Such (I ſay) are not only all they, that ſo oppugne faſting, but they alſo that doe what they can to with-hold all aid of man from them: neither ſo only, but that alſo be Inſtruments for ſending ouer
Num.33.55. more helpe to their Enemies, *Spinola*, and other, Thornes in
Iudg.2.3. the ſides of the Church, that beſtur their ſtumps what they can for vp-holding the curſed Kingdome of the Romane Antichriſt, the Man of Sinne, the Child of Perdition, now drawing towards his end, and therefore gaſping, ſtriuing, and ſtrugling for life: and that with all their might oppugne the Kingdome of Chriſt Ieſus: and vnder-hand alſo the Kingdomes

domes of all other Princes, aboue whom the said Antichrist exalteth himselfe. So they compasse the little Flocke of Christ about like Bees, not knowing for all that, that they shall all (*Spinola* and his Mates) be quenched as the Fire of Thornes: because it is as hard for them as before it was for *Saul* to kick against the pricks. 2 Thes. 2. 4. Ps. 118. 12. Act. 9. 5.

Touching Fraies, Quarrels, and Murders within and without the Land, I shall not need to say any thing for more seueritie for preuenting the like, though *the honour of a King consist much in the multitude of the people, and by the want of people destruction commeth to a Prince*: because his Maiestie by publique Proclamation hath signified his Princely indignation against the same, since which we haue not heard of so many such things as before: yet a Law being more certaine and memorable then a Proclamation, it were better to make some more seuere Law against such outrages, because as *mercie is better then sacrifice*; so crueltie, especially sheading of Innocent blood, is more odious to God, then euer was the neglect of such sacrifices. *Blood touching blood*, may we not feare a controuersie *of the Lord with the whole Land?* I haue credibly heard of sixe strange Murders tried at one Summer Assizes at *Exceter, anno 1613*. First, Of an Husband poisoning his Wife. Second, Of a Wife murdering her Husband. Third, Of a Father killing his Sonne. Fourth, Of a Sonne killing his Father. Fifth, Of a Master killing his Seruant. Sixth, Of a Seruant killing his Master. How strange also was that threefold Murder at *Halsworth* in *Suffolke*, committed foure or fiue yeeres since, but discouered the last yeere? Two of the Murderers were executed the last Summer *1620*, and the third repriued for a longer time. As by euerie Murder God is bereaued of one of his principall Creatures, and the King of a Subiect; so also many times a Father looseth his Child, the Husband a Wife, or the Wife her Husband, a Brother and Sister, a Brother or Sister: many Children their Father or Mother, many Friends and Neighbors, a Friend and a Neighbor, and somtimes the Church a good Minister, and the Common 64 *Fraies and quarrels.* Prou. 14. 28. Hose 6. 6. Hose 4. 2.

wealth a good Magiſtrate, or Officer. Can there therefore be too much care for preuenting of ſuch miſchiefes? All ſuch
Gen. 20. 11 perſons as commit the ſame doe manifeſtly bewray themſelues to haue no feare of God in them. Many times alſo ſome wilfull Murders are cleard vnder the name, either of chancemedly, or at leaſt of man-ſlaughter.

65 *Againſt Adulterie.* Num. 25. 7, 8. 1 Cor. 5. 6. Heb. 12. 15 16.

All kind of bodily filthineſſe euerie where ſo much abounding, hath not your Honourable Court need to be put in mind of making a Law without further delay for puniſhing Adulterie with death? Who of any zeale can but burne to heare, and (almoſt) to ſee as much as *Phineas* ſaw? If one Inceſtuous perſon, and one Fornicatour be dangerous for a whole Church, oh how much more dangerous are many? The more we profeſſe, and ſome of vs boaſt of the profeſſion of the Goſpel, and of the glorious ſtate of our Church, the more need we haue to purge our Land of ſuch euils. As death according to Gods Commandement is the puniſhment of Adulterie in moſt other Countreys, and ſo ought to be by the iudgement of moſt Diuines (none almoſt being ſo bold as to write to the contrarie) ſo why ſhould it not be in this Kingdome? Our Lawes inflict death vpon ſome tranſgreſſions of the eighth Commandement, why therefore ſhould Adulterie be ſo lightly puniſhed? By the order of the Commandements
Prou. 6. 30 and by the teſtimonie of *Salomon*, Adulterie plainly appeareth to be greater then Theft. If the proneneſſe of our Nation to Theft, doe require the greater puniſhment of Theft, are not the people as prone alſo to Adulterie and other carnall vncleanneſſe? Oh let vs take need, that as now we ſay, that no man ſhall keepe his goods in ſafetie, were not the puniſhment of Theft ſo ſeuere as it is, ſo the time come not if further ſeueritie preuent it not, when no man ſhall keepe his Wife, or his Daughter, or Maid-ſeruant from the violence of other. The Lord that gaue the Morall Law, and appointed puniſh-
1 Sam. 2. 3. ment for euerie tranſgreſſion, being *a God of knowledge*, knew before the inclination of all Nations to one ſinne as well as to another. And is not our Nation as much inclined to all

breaches

breaches of the ſeuenth Commandement, as vnto Theft? At leaſt to ſuch Theft as by our Law is puniſhable with death? Alas the poore chiefly doe offend in this kind: but all ſorts, eſpecially the greater are moſt prone to the other. Moreouer by the ſinne of Adulterie the eighth Commandement is broken in the higheſt degree: For firſt of all the heart of a mans Wife, that is one Fleſh with her Huſband is ſtolen. Is not the Wife more then any goods? Secondly, by this ſinne the whole ſtate, and the name it ſelfe of a man, yea ſometimes of Noble Houſes, is deriued to another, euen of moſt baſe ſtate and degree. Thirdly, Are not many Noble Houſes and Families ruinated thereby? The example of *Schechem* the Sonne of *Hamor*, and *Salomon* himſelfe doe teſtifie theſe things. *Hamor was a chiefe Ruler, and the Lord of the Countrey where he dwelt.* And of what King were there euer ſo great things ſpoken as of *Salomon*? Yet the Fornication of *Schechem* was the ruine of all the *Schechemites*: and the loue of many Wiues by *Salomon* was the deſolation of his Kingdome in his Sonnes daies. How many troubles alſo followed *Dauids* one Adulterie with *Bathſheba*? Euen to the endangering of the loſſe of his life and whole Kingdome?

Gen. 2. 24. Mat. 19. 6.

Gen. 34. 2 19.

1 Kin. 11. 1 11. 30, 31.

The Law alreadie made for death (as in caſe of Felonie) of any man that ſhall haue two Wiues liuing togither, may the more perſwade your Honourable Court to take order for death againſt Adulterie: becauſe the time was when Polygamie was for many yeeres togither accounted lawfull: though from the firſt inſtitution of Mariage, it neuer was ſo indeed: as appeareth by the teſtimonie of the Prophet, and by the interpretation of the firſt inſtitution of Mariage by our Sauiour himſelfe. It doth the more alſo concerne your moſt Honourable Court to haue regard hereof for the better preſeruing of your owne poſteritie from this ſinne, that ſo their Names, Lands, and Inheritances may deſcend to them, to whom of moſt right the ſame appertaine. Shall any feare that if this motion ſhould take place, then themſelues or theirs ſhall firſt feele the ſmart thereof? *Abſit.* What hope then can there

66

Mal. 2. 13. Mat. 19. 4. Mark. 10. 6

be of the reſtraint of this ſinne hereafter? Euerie Generation to come may be feared to be more adulterous then other. Such feare alſo ſeeming to come from a guiltie conſcience, is nothing elſe but the fruit of the former lenitie towards this ſinne. Had this ſeueritie been before enacted, men would neuer haue been ſo hardned in this ſinne, as to feare the danger of this Law. I will not here be ſo vncharitable, as to thinke any man will obiect the former danger of alienation of Names and Inheritances may be auoided by hauing chaſt Wiues for the nights, though they haue their Miſtreſſes on whom to ſatiſfie their luſts at other time. This were a deuilliſh ſpeech. And they that are vnchaſt themſelues may feare that
Iob 31.9. 10. which *Iob* wiſhed might befall to himſelfe, if at any time he had offended in this kind. *Iob* at that time by the courſe of Nature was not paſt the danger of that ſinne: in as much as
Iob 42.13. long after *he begat Sonnes and Daughters*. Neither ſpake he that for the time only preſent, but alſo to teſtifie his innocencie for the time paſt. Doth not the Lord alſo in Iuſtice giue an incontinent Wife, to ſuch an incontinent Huſband? Yea, doth he not alſo for the like ſinne of the Huſband, take away his grace from the Wife giuing her ouer to incontinencie, in reuenge of the incontinencie of the Huſband? Yea, doth he not ſometimes ſuffer chaſt Wiues to be againſt their wills defiled by other for the ſinne in that kind by the Huſband? The
2 Sam. 12. 11, 12. example of *Dauid* doth plentifully teſtifie the truth hereof. That our Sauiour condemned not the Woman taken in Adulcompared with 16. 2 Iohn 8. 11 Luke 12. 14 terie doth nothing preiudice my former plea. Firſt, Becauſe Chriſt was no Iudge in ſuch cauſes. Secondly, Becauſe if he had been a Iudge, yet her accuſers whiles he ſtooped downe, and wrot on the ground hauing all forſaken her, he could not
1 Cor. 5. 4 5. haue proceeded againſt her. *Paul* alſo commanded not death to be inflicted on the inceſtuous perſon, as becauſe himſelfe was no ciuill Magiſtrate, ſo alſo becauſe the Church it ſelfe had then no ciuill iuriſdiction amongſt them.

67 That which hath beene moued touching Adulterie is alſo to be wiſhed againſt common Harlots that haue Baſtard after

Baſtard:

Baſtard: ſo likewiſe againſt men ſinning in the ſame kind. By the preſent impunitie, ſome haue had three, ſome foure, ſome fiue, ſome ſixe or ſeuen, and that by ſeuerall men or boies. The like may be ſaid of diuers men by their ſeruants or other filthy queanes, and yet ſtill ſuch perſons continue in their filthineſſe, as they haue any opportunitie to act the ſame: The common pennance they ſet not a ruſh by, but rather make a May-game of it: neither is it haſtily inioyned, where there is no money to diſcharge the Courts. Standing in a white ſheet they thinke as good an ornament for them, as the Surplice is for the Miniſter. They no whit feare Excommunication, becauſe they had rather be out of the Church then in it: as alſo becauſe they ſee the ſame not only executed for euerie trifle, but alſo ſometime againſt the beſt diſpoſed people; euen for righteouſneſſe, as it was by the *Scribes* and *Phariſees* in our Sauiours time: and as our Sauiour foretelleth it ſhould be afterward. Of theſe things I doe moſt humbly beſeech your renowmed Court to *conſider, conſult, and giue ſentence.* *Againſt common Harlots* Ioh. 9. 22. 34 Ioh. 16. 2. Iudg. 19. 30

Againſt drunkenneſſe more ſeueritie is yet neceſſarie, becauſe it doth daily increaſe, and more and more aboundeth: and is the verie chiefe and principall *Foines* of the former beaſtlineſſe. In drunkenneſſe alſo men may fall into the deepeſt kind of vncleanneſſe, and neuer diſcerne the ſame, and be readie to ſwear they neuer did any ſuch thing. This is moſt euident by the example of *Lot*, though otherwiſe a iuſt man. Yea, what ſinne is there, either before named or other, that commeth not out of this ſinke? This ſinne maketh a man a beaſt for the time, and yet for a man to be made a beaſt is recorded for one of the moſt remarkable Iudgements that euer were. Yea, the Drunkard in his mad drunkenneſſe is worſe then euer was *Nebuchadnezzar* in his beaſtly condition. For all the while he ſo continued we neuer read that he committed any other ſinnes. But the *mouth of the Drunkard is full of curſing and bitterneſſe. They ſet their mouth againſt Heauen, and their tongue walketh through the earth. They* eſpecially *ſay, with our tongues will we prewaile, our lips are our owne, Who is Lord ouer vs.* 68. *Againſt drunkenneſſe.* Gen. 19. 33 &c. 2 Pet. 2. 7 Dan 4. 33. Rom. 3. 14 Pſal. 73. 9. Pſal. 12. 4.

As

As it is ſaid of an Orator, *Ex eius ore verba magno impetu atq; æſtu erumpebant, non ſecus ac feruentes aquæ ebulliunt & exiliunt*, ſo may it be ſaid of him that is giuen to drinke, whiles drinke is in him, and he in drinke, *Ex eius ore nefanda omnis generis iuramenta, blaſphemiæ, imprecationes, conuitia, maledicta, ſtultiloquium, turpiloquium, obſcani ſermones, & eius farina reliqua omnia mala, non ſecus ac feruentes aquæ ebulliunt & exiliunt.* It is ſaid by one, *The proud man hath no God, the enuious man hath no Neighbour, the angry man hath not himſelfe*; but the drunkard
Deu.21.21 may truly be ſaid, not to be himſelfe. For drunkenneſſe naturall Parents muſt bring forth their owne Sonne that will not be reclaimed from it, to the Magiſtrate to be ſtoned to death by all the people of the place where ſuch an one dwelleth. I
1 Sam. 25. 37,38. could diſcourſe of *Nabal*, becomming vpon report made by *Abigail* of dangers like to haue befallen him, but yet eſcaped,
2 Sam. 13. 28. becomming (I ſay) like a ſtone, and fearfully dying: of *Amnon, Dauids* Sonne, in drunkenneſſe being murdered: of *Benhadad*, and two and thirtie Kings with him in their drunken-
1 Kings 20 16. neſſe ſubdued by the *Iſraelites*: of *Elah* before that in his
1 Kin.16.9 10. drunkenneſſe ſlaine by his Seruant *Zimri*: of *Belſhazzar* the
Dan.5.30, 31. ſame night after his drinking and glouſing looſing both life
Centur. 11 cap.6.pag. 346. and Kingdome. But to omit all theſe the *Magdeburgenſes* in their *Centuries*, record out of our owne Hiſtories, that our own Nation hauing ſpent all a night in drunkenneſſe was the verie next day ouercome by the *Normans*. What ſhall I ſay
Hoſe 4.11. more? *Whordome and Wine, and new Wine, take away the heart*, ſo ſtupifying and brawning the ſame, that no threatnings, or execution of Iudgements, neither any exhortations to repentance will pierce it, or at leaſt preuaile againſt it. All theſe things cry in the eares of the Lord of Hoſt, and I hope will ſo cry in your Chriſtian eares, that they will be heard and preuaile againſt this fowle Monſter. Yea, ſo preuaile, that as
2 Sam.13. 15. *Amnon hated Thamar with a greater hatred then euer his loue had beene wherewith he loued her*, and commanded his Seruant *to ſhut her out*, and to locke or bolt *the dore vpon her*, that ſhe might not return, ſo ſuch order ſhall now be taken againſt this ſinne,

that

that all men ſhall hate it more, then euer they loued it, and ſo ſhut the doore of this whole kingdome vpon it, that it ſhall neuer preuaile as it hath done. I preſcribe no particular puniſhment: but leaue it altogether to your wiſedomes. Onely I wiſh ſome order to be taken who ſhall be puniſhed for a drunkard: and that for as much as rich men care not for fiue ſhillings (though they will hardly giue two pence to a poore man) and yet will be drunke as well as other, that therefore ſome greater matter be enacted.

69 *Other exceſſiue drinkings.*

Neither are other exceſſiue drinkings altogether to be neglected, the Apoſtle hauing not only diſtinguiſhed drunkennes from drinkings, but alſo reckoned the one and the other for ſinnes of the heathen: and the Prophet hauing denounced a wo as wel to that as to drunkennes it ſelfe: & that heathen Emperor *Ahaſhuerosh* in his Roiall and magnificent feaſt of 180. daies hauing left ſo noble a preſident againſt immoderat drinking, and of all ſobrietie in drinking, commanding that *all their drinking ſhould be in order, and none might compell.* Oh how doth this condemne many feaſtmakers among Chriſtians, that thinke it their glorie, or honour, or worſhip, to vrge men to drinke vntu drunkenneſſe? This is ſo foule a thing that in the moſt corrupt age of the Church, a Councel held at *Rome* it ſelfe *anno 1215.* in which were Ambaſſadors or Orators at *Rome*, from *Conſtantinople, France, England, Hungarie, Ieruſalem, Cyprus*, and *Arragon* with 412 Biſhops, and Abbots and Priors aboue *800.* and in all of Prelats about *1315.* the Pope himſelfe ſitting for *Preſident*, euen this *Councell* (I ſay) *Can. 15.* after ſentence againſt drunkenneſſe in the Clergie, ſaith *vnde illum abuſum decernimus penitus eſſe abolendum, &c. Wherefore we decree that abuſe to be altogether aboliſhed, whereby in certaine quarters the drinkers doe binde themſelues to drinke equall portiõs, and he by the iudgement of ſuch drinkers is moſt commended, that maketh moſt drunke, and that draweth dry the fulleſt cups.* The like *Canon* is afterward by a Councell of *Colon* againſt the ſame abuſe. Such drinking is called drinking of health, and it is accounted a great indignitie therefore not to

1. Pet. 4. 3. Iſai. 5. 11.

Centur. 13. cap. 13 p. 806.

Pag. 940.

pledge one drinking to the health of his Maieſtie: but alas, it is no health, either to ſoule or body: but ſickneſſe & death to both: to plead a ſecret compreeation of health in ſuch drinking, is an abomination to God, *inter plena pocula* to mix compreeations. Such drinkers alſo doe ſeldome or neuer pray (at leaſt as they ought) either for the health of them to whom they doe ſo drinke, or for their owne health. We are commanded to pray for the health of other, but neuer to drinke. Some of the antient Fathers haue greatly condemned drinking to the health of the Emperour, and haue highly commended praying in that behalfe. What health can there be for ſoule or bodie, when ſome in ſuch drinking haue fallen downe ſtarke dead? Sometime alſo ſuch drinkers drinke themſelues in time out of all bodily faſhion, out of money, out of wit, out of grace: hauing no more money in their purſes, no more wit in their heads, no more grace in their hearts then they leaue wine, ale, or beere in their cups, when they haue drunke *ad imum*, turning the bottomes of ſuch cups, and the heeles of themſelues vpward. O the commonneſſe of this ſinne in theſe daies, not only in baſe places, but in many great houſes: yea ſometimes in the houſes of religious great perſons: where ſeruants thinke it a diſgrace to themſelues, and a diſcurteſie to other great mens ſeruants, if they drinke them not drunke: yea ſo drunke that they can doe no ſeruice to their maſters homeward: yea, it were well if ſome great perſons themſelues, yea very great perſons did not glorie in this which for all that is their great ſhame. In common Schooles Potations are but once a yeare: in Lent: and in the afternoones: but theſe wretches, theſe ſots make their Potations euery moneth, euery weeke, euery day as ſoone as they are out of their beds, in the forenoones, as well as in the afternoones euen in the night till they be ſo oppreſt with drinke that they be forced *edormire crapulam*. Is it not therefore high time to repreſſe this euill? More then time. If reformation hereof begin in the houſes of Nobles, Knights, and Gentlemen, as alſo of the moſt dignified Prelates, it will be the more eaſily enlarged further. For how can miniſterie or

magiſtracie

magistracie be well executed, by them that are culpable in this kinde? Examples of Magistrates ye haue seene before. Touching Prelates &c. That of Simon the Priest with his two sons *Mattathias* and *Iuda* (though it be *Apocrypha*) is not altogether to be despised. For they all three hauing drunke largely by the policie of *Ptolomaus* the son of [illegible]*abubus*, were slaine by the said *Ptolomaus*. Now here also is to be considered the foule abuse of *Tobacco*. I call it abuse, because it may be that for Physike there is some vse of it: but *Quorum non est vsus eorum non est abusus*. And this abuse is euen in the *Vniuersities* themselues: yea in all other places. Euen such is the abuse hereof, that thereby more smoke commeth out of some mens noses then out of many chimnies of some great houses: euen of such men as doe most abuse the said *Tobacco*. Hereby also the former sins of drunkennesse and excessiue drinkings are the more nourished. Finally hereby, though many chimnies are cleane swept, yet the bodies of some men deceassed being opened haue beene found as foule and blacke, as chimnies are by much soot.

Isai. 28.7. Leuit. 10.9 1.Tim.3.3 Tit. 1.7. Pro. 31.4. Isai. 5.25. 1. Maccab. 16.15.

For the better repressing of the former drunkennesse and drinkings, may it please you to consider of lessening the number of Innes, Tauernes, and Alehouses in all places. Yea, for making some Act for the stinting of the number of them in euery Parrish of euery Towne, and in euery Village of the country; and that the number so stinted may not be increased afterward by any whosoeuer. Yea also that none be authorized to keepe Inne, Tauerne, or Alehouse, but such as are of good fame and name for their owne sober carriage and behauiour. As likewise sufficient to vndergoe the penaltie by you appointed in case they shall offend by suffering any disorder in their houses contrarie to Law. But because ye haue alreadie begun to take some order in that behalfe, I shall not neede to speake much. Notwithstanding there is the more neede to be had for the lessening of the number of them in all places, and for reformation of the great resort vnto them, especially by such as haue houses of their owne in the same Parrishes:

70 *Against multitude of Innes Tauernes and Alehouses.*

and chiefly of the great abuſes in them by the former ſinnes of drunkenneſſe and exceſſiue drinkings, by playing at vnlawful games, by ſwearing, by ſinging filthy ſongs, and by many other the like diſorders. In reſpect of all theſe there is the more care to be had for redreſſe of the premiſes: becauſe ſuch houſes are the chiefe bane of many mens children, the ſpoyle of many Seruants: the ruine of many yong Heyres; the meanes of much whoredome, and of many quarrelings and murders: the harbors of many Theeues to contriue their Robberies: and the places whither to bring their theeſe ſtollen goods: and finally the boothes of all other iniquities. Some of them ſometimes by ſome Iuſtices, yea at quarter Seſſions for a time are repreſt; but how ſoone after be they erected againe? Such Alehouſes alſo are moſt dangerous, that are in blinde corners, farre remote from other houſes: ſo alſo ſuch as are the more needles, becauſe they are neere, to Market Townes that abound with them: and both theſe are the more dangerous, becauſe Conſtables and other neighbours cannot daily ſee the behauiours in them: the one to informe the other to reforme whatſoeuer is amiſſe: yea, alſo touching all Alehouſes, Innes, and Tauernes, for the better repreſſing of them, and redreſſing of all abuſes in them, it is to be wiſhed that no knowen riotous perſons, and ſuch as are giuen to play, and drunkenneſſe, ſpecially men ſeruants, and ſons of parents knowne, might be ſuffered to runne vpon the ſcore, and to take more then they preſently pay for and that therefore all ſuch ale or beere ſellers, Innekeepers, or Tauerners as ſhould ſuffer any ſuch Seruants or mens ſonnes, of age or vnder age ſo to doe, ſhould haue no benefit of Law for recouerie of any ſuch wilfull debts. Finally, may it pleaſe you to conſider how conuenient it were for all Tauerners, Innekeepers, Vinteners, Brewers and the like in all Cities and Townes corporate to be reſtrained from bearing any chiefe magiſtracie in any ſuch places. My reaſon of this ſhort motion I leaue to your Honorable wiſedomes to conceiue.

71. Touching playes and players, the oftener, and by the more

lawes

Lawes ſtill in force they haue beene condemned, the more I hope ye will now this once more ſo ſtrike and wound them, that Cities, Townes, and Villages ſhall neuer hereafter be ſo troubled and robbed by them, as hitherto they haue beene, and yet yeerely are, notwithſtanding all former Lawes againſt them: the rather becauſe of that intollerable inſolencie of them that before hath beene touched, euen againſt the greateſt States in the Land, as alſo againſt worthy Preachers of the Word in ſuch places, as where they haue beene ſuffered to play. And who doe moſt reſort to ſuch companions, but their like (for the moſt part) in all profaneneſſe? The pooreſt alſo, and moſt beggerly perſons will ſpare a pennie or two to ſee and heare their foule ſports, that haue not ſo much more in their purſes, to buy neceſſarie food for their Families: yea, ſuch for the moſt part doe moſt eagerly reſort to ſuch exerciſes, as neuer care for any exerciſes of Religion priuate or publike. *Play, and Players.*

Bankrupts, Ingrocers of Commodities, and all Cozoners of men, eſpecially in great things, haue the more need of your ſeuere animaduerſion, becauſe by ſuch many are vndone, and themſelues pretending decay grow rich: and when they haue compounded with their creditors for the third, or fourth, or eighth part ſometime of their debt, they haue enough left for themſelues and for their Children afterward. This is much greater robberie, then (without Murder) to take Purſes by the high-way. Theſe vermin are the more dangerous, becauſe many times when they are neereſt breaking, & intend to breake, then to deceiue men the more, they make the greateſt ſhew of wealth, by building, by coſtly apparrel, by feaſting, & the like. With theſe may be ioyned thoſe that vpon their ſecond mariages make Ioynters to their ſecond Wiues, hauing before conuaied their ſtates to their Children by their firſt Wiues. So likewiſe they that ſell annuities out of their Lands, which before they haue ſecretly conuaied. Againſt ingrocing of Farmes, I hope theſe laſt yeeres, haue made men to *ceaſe* (as *Salomon* *Bankrupts, &c.* 72

Ingrocers. Prou. 23.4.

ſpeaketh in like caſe) *from their ſuch wiſedome*: and taught them
Land-lords to abate rents. that haue many to deſire to be rid of them: yea, I hope alſo that theſe yeeres of plentie will teach great perſons that are Lords of many Farmes, to mittigate their rents of their own accord, without any further order to conſtrain them ſo to do, leſt if they doe not, their Farmers run away, leauing them and their Lands in the lurch: to their as great loſſe as before they had gaine by their hard rents: in the hardneſſe of their hearts looking for their rents, but neuer caring with what difficulty, and griefe of heart their Farmers labour to maintaine them-
Pſ. 127.2. ſelues and their Families: *riſing early, and ſitting vp late, and eating the bread of ſorrowes*, while their Land-lords liue in eaſe and pleaſures. Notwithſtanding the woe of ſuch Land-lords will be greater in the end, then the preſent griefe of their poore
Iſa.3.15. Tenants. For *they beat the Lords people to peices, & grind the faces*
Pſal. 14.5. *of the poore: and eat them vp as men eat bread:* yea, *they ſwallow*
Amos 8. 6,7. *them vp, and buy them for ſiluer: and ſell them for ſhoes.* Will the
Amos 4.2. Lord alwaies beare this? No, no: *He hath ſworne by the excellencie of Iacob, that certainly he will neuer forget ſuch workes, & by his owne holineſſe, that the dayes ſhall come vpon ſuch when he will take them away with hookes*: that is, he will deſtroy them ſuddainly, and vnawares, as the Fiſh is taken with the hooke (Will the Lord be forſworne?) Yea, he threatneth further, that al-
Amos 5.11 though ſuch great ones *build houſes of hewen ſtones, they ſhall not dwell in them: and though* alſo *they plant pleaſant Vineyards, they ſhall not drinke Wine of them.* Yea further which is heauieſt of
Amos 8.7. all, the Lord threatneth *neuer to forget them: and to bring ſuch a plague vpon them, as out of the which they ſhall neuer plucke their*
Mich. 2.3. *necke*: and that although they cry *vnto the Lord, yet he will not*
Mich. 3.4. *heare them.* Will the Lord deale thus with them that oppreſſe the bodies of men? Oh then, how will he deale with them that are cruell to mens Soules? Becauſe alſo ſome Executors of laſt Wills & Teſtaments of the dead are as great oppreſſors as the former by waſting Orphans goods in ſuit of Law (ſometime againſt ſuch as to whom in nature they are moſt bound)

bound) in building, purchasing of Lands in their own names, and in so renuing of Leases, left to their trust for such Orphans, and in liuing riotously, & other like waies, so that such Orphans comming to age, are frustrated of that which their Parents left them, may it please you to consider of doing some thing, according to your godly wisedomes for preuenting hereafter of this great euill: the rather because Executors may die, and often doe die, before such Orphans be of age. The same I wish concerning some that haue ingroced some sums of mony into their hands, & therewith purchased Lands, and then most wickedly laid violent hands vpon themselues, to leaue the said land to their heires, because lands pay no debts. Such I haue known, and therefore I do the rather commend the same to your Honourable Court, to be preuented for the time to come. Touching oppression by Ecclesiasticall Courts, in taking greater fees for probat of Wills, Letters of Administration, for Excommunications, and Absolutions, for Citations, & appearances according to such Citations (iust or vniust) inforcing also men to buy their Bookes of Articles, & to pay ten or twelue pence for a Book of them (deere of two pence) and other such waies: as ye haue begun a little to pry into them, so hoping ye will sift such things further, I will spare all further speech of them: as also of the extortion of some Bishops themselues in taking much more then they ought for Letters of Orders, for Institution, Induction, and the like.

Notwithstanding, I haue need here to ad something touching Symonie and giuing of money or moneys worth, by any Ministers themselues, or by any their friends in their behalfe, for Benefices or any other Ecclesiasticall preferments, to such as doe more loue to see money then to see God: and that by such seeing of money haue their eyes so blinded, and their words so peruerted (though before they seemed righteous) that they can neither see that that is right, nor (like a drunken man) speake a right word. This is the more worthy your wise

73 *Against Symonie.*

Exod. 23.8
Dan. 16.19

wiſe conſideration, becauſe although the Lawes alreadie againſt the ſaid corruption enacted be ſo ſtrickt, that a man would wonder how that foule and monſtrous ſinne ſhould be ſtill continued, yet ſuch is the wicked wit of man, that it hath wayes and wiles enough to elude all alreadie done therein: and ſo to beguile their owne Soules, that Symonie to many Patrons, or to their Wiues, or to their Children, or to their Seruants, or to their Friends, is ſtill as common, as rife, as vſuall, as if there were no Law at all againſt it. And albeit a man would thinke that no more ſeueritie could be deuiſed to repreſſe the ſame, yet if ye ſhall be pleaſed to entertaine this further motion, I doubt not but that your wiſedomes will finde out ſomewhat more then yet hath beene for the curbing and reſtraining, both giuer and taker for the time to come from all ſuch corruption. The ſame I doe likewiſe commend to your wiſedomes for reſtraint of the like euill in the collating of Academicall preferments, eſpecially Schollerſhips and Fellowſhips in the Vniuerſities. For it is lamentable, and verie lamentable, to ſee the great change of thoſe places, as in other things ſo alſo in this, from that they were fourtie or fiftie yeeres paſt, when there was no ſuch corruption almoſt knowne. It may be ſome were choſen of fauour, or by friendſhip, and Letters of great perſons that were not ſo worthy as ſome other that were paſt ouer: but as for money corruption it was not ſo much as talked of. Afterward alſo, for reſignation of a Fellowſhip it may be the Reſigner had ſome twentie Nobles, or ten pound at the moſt. But now alas it is come to that paſſe that Maſters of Houſes take ſometimes fourtie pound, ſometimes fiftie pound, ſometimes an hundred Markes, ſometimes an hundred pounds, and more alſo for a poore Fellowſhip, to the great preiudice of Learning, the hindrance of the Poore, the diſgrace of the Goſpel, and to ſuch ſhame and reproch of ſuch takers themſelues, that Libels are caſt out againſt them for the ſame. If ſome Maſters and late made Fellowes were vpon their Oathes

hereof

hereof examined, they could not if they haue any feare of God, or any conſcience denie it. Neither (I am perſwaded) would they, being eſpecially aſſured of pardon for their offence paſt in that kind. But for the time to come, were it not fit that all ſuch takers and giuers, as alſo all friends that ſhall giue any thing for any in ſuch reſpect, ſhould be ſeuerely puniſhed by your wiſedomes: as likewiſe that all that could deteſt ſuch dealing, ſhould be well rewarded?

Moreouer, becauſe he that loueth paſtime, ſhall be a poore man, and he that loueth Wine and Oyle ſhall not be rich, Oh that ye would be pleaſed to take ſome order againſt ſuch things as *Salomon* there meaneth. I meane againſt all riot in gaming, in lauiſh and coſtly fare, in rich and curious apparell, beyond abilitie, aboue calling, not beſeeming their ſexe, whereby alſo is to be vnderſtood all exceſſe in Hunting, Hawking, and the like. The which exerciſes are in themſelues lawfull, but not conuenient for all ſorts of perſons: yea ſometimes, they be made vnlawfull being immoderately vſed. And by theſe things how quickly doe many waſte their whole ſtates, *and bring themſelues to be hired out for bread?* Yea ſuch as were borne to great Inheritances. In ſome Countries I haue heard, young men prodigally giuen to be confined for their expenſes. Why may it not be ſo with vs? Why alſo ſhould there not a Law be made for all great men no longer to enioy their Titles and Dignities, then whiles they haue meanes to maintaine the ſame? As alſo for ſome in euerie Countrey to be appointed to haue power for a time, euerie yeere, or euerie two or three yeeres to call Noble mens heires and other great perſons to account after they be of age, and to examine them of their expenſes: and then vpon finding them lauiſh, Chriſtianly to admoniſh them: finding them frugall to encourage them: and if they ſhall not regard the ſecond or third admonition, ſuch to be degraded of their Dignitie, and depriued of their other priuiledges, which before they held by their places. If alſo ſome antient Ciuill Lawes

74 *Againſt riotous gaming and vnlawfull paſtimes.* Pro. 21.17

1 Sam. 2. 5

Prodigall perſons to be confined to their expenſes.

were reuiued for recouerie of money loſt by any vnder age, and that for fiftie yeeres after; or for the beſtowing of ſuch money loſt after age vpon the poore (the winners thereof being forced to make reſtitution to the Magiſtrates) that ſo the looſers may be looſers, and the winners no gainers: If ſuch Lawes (I ſay) were reuiued, what a goodly reſtraint would they make of riotous gaming? In a little Booke alſo *De Moribus Turcorum*, with a Preface of *Luther* prefixed thereto, I read, that ſuch as loſt money by play, being found were puniſhed with many ignominies. I could alledge many teſtimonies out of *Iuſtinian*, *Peter Martyr*, *Caluin*, *Baſtingius*, and diuers of the Fathers and Councels, as alſo of Heathen men, *Tully*, and other againſt playing and waſting of mens ſtates by playing. But I doubt not but that ſome of your Honourable Senate can ſpeake more then my ſelfe can in this Theame, or then is fit for me to write. That that I haue written herein, I haue written without curioſitie, or any pride in medling with greater matters then belong vnto me, but onely in regard of the good of the Common-wealth, and in loue to ſuch as I ſee by ſuch meanes vainly to conſume their Patrimonie, to their owne and their Childrens miſerie, and to the ruine of their Noble or Worſhipfull Houſes. All alſo that I write I doe humbly ſubmit to your Honourable wiſedomes,

Exceſſe of apparell.

75 The exceſſe of Apparell is ſuch that it hindreth Houſekeeping, and all good duties beſides to God and men: and thereby ſufficiently ſpeaketh againſt it ſelfe. Neither is to be condemned in thoſe reſpects for the coſtlineſſe only thereof: but alſo for the ſtrange and variable faſhions euerie yeere changed, no man or woman almoſt knowing how they may goe. Doth not the Lord threaten ſeuerely to puniſh ſuch things, by whomſoeuer vſed? Or were his ſuch threatnings onely for thoſe times? The Scripture recordeth *Iezabel* for a Monſter of that Age. But theſe times cry downe her pride, and commend her to haue been ſober and modeſt. Touching

Iſa. 3 16. &c. Zeph. 1.8. 2 Kings 9. 30.

our

our late new-found Monsters, I meane Women that haue cleane cut off their Haire, and gone like Boyes or Young-men (it may be that they might be so taken as Pope *Ioane* was) as his Maiestie hath let some of them see his frowning countenance, and heare his words of Princely indignation against them, whereby that foule fashion was a while represſed, so I haue wished his Maiestie would likewise haue been pleased, to haue committed them to Bridewell or Bedlem, and commanded them there to haue beene kept till their Haire were fully growne againe, as *Dauid* commanded his Ambassadours abused by *Hanun* and the Princes of *Ammon* by shaving of halfe their Beards, *to tarrie at Iericho till there beards were growne*, because they were ashamed. Were not this so much the more iust, because these impudent Women sin against the light of Nature, and yet are not ashamed, but glorie in their shame? Yea both such Women, and also men offending in the contrarie by wearing Woman-like long Haire, doe giue *Paule* and the Holy Ghost the lye in so doing. For *Paule* by the Holy Ghost hath said, *Doth not nature it selfe teach you, that for a man to haue long haire it is a shame? But for a woman to haue long haire it is a glorie to her.* Doe not therefore such men, and such women say nay to all that, and speake the cleane contrarie, *viz. That it is verie comely for men to weare long haire, and a great ornament for women to cut off their haire, and to become Tomboyes?* Oh how doe these cry to men for reformation, and without reformation to God for Iudgement.

2 Sam. 10. 15.

1 Cor. 11. 14. 15.

Here also I may briefely insert some thing against the multiplicitie of Faires: especially in small Villages, and pelting Parrishes: as the which are onely meanes to maintaine Rogues and Vagabonds, and such drunkennesse and drinkings, as whereof before I haue spoken: and whereby likewise, there is much more detriment to the Common-wealth, then any benefit. Yea alas, how is God dishonoured many wayes by occasion of such Faires? Yea also, how well may

76. *Multiplicitie of Faires.*

moſt Faires in great Townes be ſpared: except only ſome ſpeciall Faires, as *Bartholmew* Faire at *London*, *Sturbridge* Faire by *Cambridge*, *Lyn* Mart, and the like: and excepted likewiſe great Cattell Faires in diuers Countries? Other Faires for the moſt part are more preiudiciall to Trades men in ſuch great Townes, then beneficiall to any, but only to Alehouſe-keepers, Inholders, and Tauerners.

77 *Great perſons to keep houſe in the Countrey.* Rom. 12. 12. Hebr. 13. 2 1 Pet. 4. 9. Gen. 18. 3. and 19. 2. Iob 31. 17. Neh. 5. 17. 18.

May it alſo pleaſe you to conſider of ſome meanes to reſtraine great men from lying ſo much in *London*, and other Cities and Townes from their chiefe Manſion Houſes in the Countrey, as they doe, and to enioyne them to keepe Houſe in the Countrey, Hoſpitalitie being both often commanded, and alſo commended by many worthy examples of *Abraham*, of *Lot*, of *Iob*, of *Nehemiah*. Is it not the more neceſſarie in theſe daies for the more refreſhing of the poore, all Trades being now ſo dead as they are, and many men not knowing almoſt how to line? Yea in the ſame reſpect it is likewiſe the more needfull, by Iuſtice the better to keepe men in order, and from vſing vnlawfull ſhifts for helping of themſelues. Yea, at all times it is needfull for repreſſing of ſinnes, by the authoritie of ſuch great men, meaner Iuſtices not being of ſuch account as the greater. The old excuſe of the great price of things hindring Houſe-keeping in the Countrey hath lately beene remoued by the great plentie of the late yeeres, eſpecially for ſuch great perſons more eaſie Houſe-keeping. Before alſo it might haue beene the more eaſed by the more moderation of expences in building, gaming, apparell, and other rioting. By this meanes alſo euerie other Gentlemans burthen would be the leſſe. As many hands make quick worke, ſo many ſhoulders make light burthens. Hereby likewiſe loue would be greatly encreaſed, and the hearts of the Common people gained to loue & honor ſuch great perſons the more; and be the readier for any good ſeruice of the Countrey. If ſuch likewiſe would ſo wiſely and religiouſly gouerne their houſes, that it might be ſaid of them as it was ſaid of *Cornelius*, that

Exod. 18. 17. &c.

that *they feared God and all their houſholds with them*, Oh what light of life and godlineſſe would it giue to other? Finally, this motion is the more reaſonable, becauſe commonly ſuch great perſons chiefe Lands lye where their chiefe Houſes are: there alſo they haue the more ſeruices performed to them by the people of ſuch parts; and therefore there they are the more bound in all equitie to doe good. Act. 10.2

Touching his Maieſties Princely clemencie abuſed by ſuch as haue his Letters Patent, and goe vp and down with Briefes of them: as alſo for repreſſing of Rogues and Vagabonds, as much euerie where now ſwarming as if their were no Law againſt them, and thereby robbing the Countries where they trauell, and be otherwiſe verie dangerous, and commit many euils, let it be only ſufficient by mentioning them to put you in mind of them, for ſome more ſeuere Law to be made to reſtraine them. Wracks alſo ſeeme verie hard, if not altogether vniuſt and vnrighteous, *viz.* that one ſhould be enriched with the loſſe & vndoings of many: and that the principall owners ſhould not only loſe their Ships, with many mens liues for the moſt part, but alſo their goods. Theſe things conſidered, & ſo amplified as by your wiſedomes they may be, what heart ſo flintie as not to be moued with compaſſion in that behalfe? 78 *Abuſe of his Maieſties Letters Patents.*

Touching the names of Puritans, Preſciſians, Schiſmaticks, &c. diſgracefully caſt vpon ſuch as are ſound in all ſubſtantiall points of Chriſtian Doctrine, & vnblameable in their life and conuerſation, & not onely vpon ſuch Miniſters, but alſo vpon all other that doe moſt *endeauour to keepe a good conſcience in all things towards God and men*, how gracious a thing were it to repreſſe this for the time to come? The rather becauſe many young Chriſtians are hereby much diſcouraged. Eſpecially it ſeemeth fit to reſtraine Preachers in Pulpits from all ſuch diſgracefull and reproachfull ſpeeches. Alas it is too lamentable that many young ſtriplings, that had need to be confined to ſome places till their beards were growne, & themſelues were men (as hauing been born Miniſters before their time) ſtarting vp into Pulpits, hauing no word of exhortation, neither any 79 Act. 24.16.

ſound Doctrine to deliuer; It is (I ſay) lamentable, that ſuch ſhould euen in great Congregations ſpend the time in ſuch rayling, and yet by profane and ignorant men, be thought to preach excellently. I hope that if ſome of the moſt Reuerend Biſhops knew this abuſe, they would doe ſome thing for reformation hereof. But a Law in this behalfe were beſt of all.

80 *Diuers caſes of marriage.*

I had thought before to haue commended to your Chriſtian wiſedomes diuers caſes of Marriage. As that young men newly married ſhould not be ſuffered preſently to trauell for two or three yeeres together: Againſt marriages alſo without conſent of Parents: at leaſt contrarie to the minds of religious Parents, that are able to ſhew good reaſons of their contrarie mindes: That all Licences for marriages without thriſe ſolemne asking (as they call it) ſhould be made vnlawfull: That the Wife being iuſtly diuorced for Adulterie, the innocent partie may haue libertie to marrie without contradiction; there being no heauier thing for ſtrong and luſtie men then to be reſtrained from marriage: And that the generall reſtraint of all perſons from marriage for almoſt halfe the yeere, ſhould be vtterly aboliſhed, the ſame being contrarie to the Word, and a Doctrine of Deuils, and being altogether Papall, and hauing no vſe but to pay for Licences, and being oftentimes the cauſe of much carnall filthineſſe before marriage, and ſometime the man dying before marriage, and leauing his contracted Wife with childe, to her perpetuall infamie, and to the making of the childe ſo borne no better then a Baſtard. Some good reaſon may be giuen for celebration of marriages betwixt eight and twelue of the clocke in the forenoones: but certainly none can be giuen of the former: ſaue onely the Siluer benefit of Eccleſiaſticall Courts, and their Officers. But of theſe and ſome other marriage caſes, I dare not ſpeak more largely, hauing beene ſo ample before, though nothing ſo ample as I could haue beene.

1 Tim. 4. 3.

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The ſame reaſon is of my ſilence of diligent yeerely muſtering of men, for the better fitting of them for times of need: as alſo of good care of Furniture for Warre, without any iugling to make the Furniture of one to ſerue for many, the ſame alſo I ſay for my ſilence of the Eccleſiaſticall diſcipline and gouernment, the deſire whereof hath beene a greater cauſe of the reſtraint of Miniſters, then their not conforming. Herein I haue beene the more ſilent, becauſe the ſame hath heretofore and more lately beene amply, learnedly, and ſubſtantially laid forth by other, wherein we alone differ from all other reformed Churches. And if it ſhall not pleaſe his Maieſtie generally to eſtabliſh it according to Gods Word; and other Churches throughout his Kingdome; yet if he might be perſwaded to tollerate it in ſome places, appointed for the ſame by his owne Princely wiſedome, as I doubt not but that they which ſhall enioy the ſame, will beare all charges thereto belonging, without any preiudice to any other Miniſters, ſo I am perſwaded that vſe thereof would *emittere* ſuch a fragrant ſmell, as that all other would be the more in loue therewith: thereby alſo would be that ſweet peace, that is ſo often commended in the Scripture: Yea, I doubt not, but that his Maieſtie would better affect it, and the louers thereof, then euer he hath done. As the want of any member (though neuer ſo little) maketh the whole body the more impotent, ſo the want of the holy Diſcipline maketh the whole Miniſterie the weaker, and leſſe effectuall. If this little hereof ſpoken be offenciue to any, yet let it not (I humbly beceech you) hinder my former motions, or any of them. 81 *Yeerely muſtering of men &c.*

Againſt the abuſes of Excommunication and citing of men to Eccleſiaſticall Courts by Apparitors without any preſentment againſt perſons ſo cited, contrarie to our owne Canons: againſt proceeding alſo of ſuch Courts for bare abſence, vpon the bare word of an Apparitor that maketh 82

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no conſcience of any thing: as alſo againſt ſo citing of men, and ſuch proceeding againſt them (euen ſometime, neuer at all cited) without regard of age, of the ſeaſon of the yeere, of diſtance of place, &c. I hope that either ſome other will ſpeake, or this ſhort mention will be ſufficient: or it may be ſome other will reforme ſuch diſorders.

83 *Parliament men to meet together.*

Laſt of all, becauſe abſence of the better ſort ſometimes doth ſtrengthen the worſe part, as experience hath taught in the Vniuerſities, therefore as the Lord by *Ezekiel* commandeth that in his worſhip, *The Prince and the people ſhould come together thereunto, and goe away together there-from,* Ezek. 46. 10. ſo may it pleaſe you all that *wiſh well vnto Zion, and loue the peace of Ieruſalem* to doe the like in this your ſeruice of God, of his Maieſtie, and of the whole Kingdome, at euerie Seſſion of the Parliament, and on euerie day for euerie Seſſion. Exod. 32. How highly did all *Iſrael* ſinne (euen *Aaron* himſelfe) in the abſence of *Moſes* but a few dayes? How Ioh. 7. 51. effectuall for Chriſt, was one weake word of *Nicodemus*, euen to the diſſoluing of the whole Councell of the Prieſts and Phariſees againſt Chriſt?

84 *The Concluſion.*

To ſhut vp all that I haue ſpoken by the priuiledge and libertie of Subiects, for crauing helpe of your moſt Honourable Court in the former Aduertiſements preſented vnto you, I doe humbly craue the gracious pardon of his moſt Excellent Maieſtie, of his Princely Sonne, and of you all of any thing wherein for matter or manner I haue erred, euen with the like words (ſome few onely changed, according to the difference of perſons to whom I ſpeake, and of the future Tenſe into the time paſt) euen with like words (I ſay) (except onely before excepted) doe I craue this pardon that *Luther* once vſed to the Emperour and other Princes before whom he pleaded his cauſe. Sleidan, comment. lib. 3. *Si quid à me peccatum fuerit potentiſſime Rex, illuſtriſſime Princeps, nobiliſſimi*

nobiliſſimi Marchionis atque Comitis, honoratiſſimique Baronis aliyque huius Regni Procerus, vel verbis minimè propriis, neque tanto conſeſſu dignis, vel etiam phraſibus parùm elegantibus atque decoris, totum hoc mihi peto condonari propter vitæ genus, in quo aliquam (mihi obſecro liceat interponere maximam) ætatis partem conſumpſi. For alas, I neither haue liued in the Court (at leaſt long together) for theſe fourtie yeeres and more, nor in the Citie, but in the Countrey, where I haue not beene acquainted with Court ſpeech, or otherwiſe exerciſed with Learning, as ſome haue beene. Neither (I doe moſt humbly beſeech you) let the concealing of my name be any preiudice to this my humble Petition. Becauſe I haue ſpoken ſomewhat againſt Papiſts I haue therefore concealed my name, leaſt being knowne I ſhould fall into ſome of their hands. For they are a bloodie brood, a *generation of vipers*, yea, *a generation whoſe teeth are as ſwords*, Math.37. *and their iawe teeth as knives, to deuour the poore from the earth*, Pro.30.14 *and the needie from among men.* The poore and needie? Yea alſo, the mightieſt Monarkes in the World. They eat their God and kill their Kings. And therefore as the Elders of *Samaria* ſaid among themſelues of *Iehu*, 2 King. 10 *Behold two Kings could not ſtand before him, how then ſhall* 14. *we ſtand?* So ſay I of them, *Behold they deuour their God* (and ſo may moſt truly be called *Bellygods*) *and they murther Princes*; How then can ſuch a poore wretch as I am ſtand before them? The God of grace direct you all (Nobles, Knights, and Burgeſſes) by his Spirit of grace, ſo to goe to our moſt Noble and gracious King, Neh.1.4. as *Nehemiah* did to *Artaxerxes*, and *Eſter* vnto *Ahaſhueroſh*, and 2.1. that thereby ye may finde that grace with his moſt gra- &c. cious Maieſtie, that *Nehemiah* found with *Artaxerxes* for Eſt.4.16.& *Ieruſalem*, and *Eſter* with *Ahaſhueroſh* for her ſelfe and all 5.1.&c. the *Iewes*. And the ſame God ſhew me and all before ſupplicated for, ſuch fauour with his Maieſtie, and Princely

Sonne, and you all for our ſelues, and for the Houſe of
Ezra 7.27. God in this his Kingdome, that we may ſay, as *Ezra* ſaid,
Bleſſed be the Lord God of our Fathers, which hath put ſuch a
thing as this into the Kings heart, to beautifie the Houſe
of the Lord here in England, and hath extended
mercie vnto vs before the King and his
councellors, and before all the kings
mightie Princes.
Amen.

1 Cor. 16. 13.

Quit you like men: be ſtrong.